[illegible]

BEING [illegible]

A seasonable Word, tendin[illegible] Provoking, E[illegible] ing of [illegible]

Wherein is discovered [illegible] cessity, and Excellency thereof [illegible]

Also many grand Obstru[illegible] [illegible] removed, which [illegible] growth and [illegible] therein.

Whereunto is added, [illegible] [illegible]; shewing the [illegible] [illegible] Man, and the only [illegible] Recovery.

As also, several Articles of Faith brie[illegible] laid down for the further establishment and confirming of the Faithful.

By *Josias Bonham*, sen. of [illegible] *Northamptonshire*.

Follow peace with all men, and [illegible] without which no man shall [illegible]
Heb. 12. 14.

[illegible], Printed [illegible]

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To the Church of

JESUS CHRIST,

Congregated

in the order of the Gospel, by Confession of Faith and Baptisme; meeting at *Priers Marston* in the County of *Warwick*; wishing the abounding of all Grace, Mercy, Peace, and Unity in, and through Our Lord Jesus Christ, and one with another, as the Truth is in Jesus.

Beloved in the Lord,

HAving for some Years been a Companion with you in the fellowship of the Gospel; and by the hand of God upon me, and our requirement, have been instrumental among you as opportunities have been

fered, to impart unto you
Edification what I throug
grace received: Now, consi
dering that Mortality is ap
proaching near towards me
and having those words of th
Apostle *Peter* upon my spiri
which saith: *Moreover, I wi*
endeavour, that after my De
cease, you may be able to ha
these things always in Remem
brance, 2 Pet. 1. 15. And like
wise considering the abound
ing of Iniquity & Errors, bo
in Opinion & Practice in the
latter days; all which do wi
ness the truth of that in a gre
part, which our Saviour Chri
and his Apostles in holy w
have fore-told; the which
much manifested in Papis

Rantisme, Quakerisme, and superstitious Ceremonialism: as also the abounding of self-love, self-endedness, and prophane and vicious Atheisme. I thought it my care and duty to present unto you this small Treatise; wherein is comprised most of the chief heads, and principle grounds of doctrine, that by me hath been delivered unto you; hoping that you will make these lines herein contained, your Companions, sometimes when you sit at your Table, or Window, or by the Fire-side; that they may be your Remembrancers; how you have heard and received; and that you may hold fast unto all stability & perseverance

in judgment, and practice, the truths therein contained that are agreeable to the revealed will of God; that when I have put off this Tabernacle, and am Deceased, these few gleanings out of Gods Vintage may be of some use unto you, the better to enable you to stand fast in the Truth, in unity of the Spirit, striving together for the faith of the Gospel. So with my Prayers to God for you, hoping to see your faces in Heavenly Mansion places, I remain your Servant in what I may, for Jesus sake both Night and Day.

John Bonham.

To

TO THE CHRISTIAN READER.

Christian Reader,

CAsting mine eye, and considerations upon the holy and pure Word of God; and exercising my mind and meditations therein, I beheld through Grace, the habit of Holiness to be of high acceptation with God, and of great concernment to the Christian Soul: Also I harkned, and heard, as it were the Lord in his word calling unto, and commanding the Sons and Daughters of men to put on the said habit: on the use of the means thereunto appointed, and many argumental grounds and reasons

be

he produceth to move and draw the Creatures love thereto, and to cause him to delight therein: But casting mine eye, and considerations on the other hand, I beheld the present state of the Sons and Daughters of men in this Generation, to see what acceptation this habit of Holiness found among them: And loe its interest seemed very small and mean as to true holiness in its proper nature; scarce here and there a man that affectionately seeketh after it in comparison of the contrary.

Wherefore I receiving some glimpse of the excellent properties of Holiness, and the necessity and benefit thereof, did think it my duty to promote its interest in the best manner I could, according to what I have received; and to that end, I here present unto thee these ensuing considerations; humbly requesting thee, that in thy perusal of the same, thou wilt view them with an impartial eye: And seriously consider the doctrin therein affirmed, and weigh it in the Ballance of the Sanctuary; and what thou findest to hold weight, therewith, for the God of truths sake, accept the same as the work of God that worketh all in all, according to the operations and manifestations of his holy Spirit.

Let not the meanness of the Instrument,

ner

nor any Imperfection in the method cause thee to despise the work, but rather with Aquilla *and* Priscilla expound to me the way of God more perfectly, *Act.* 18. 26.

I have not penned these insuing considerations as any new light or administration that hath not been of old; but rather as a witness to that antient Apostolical Doctrin of Faith and Holiness, which was once delivered to the Saints; the which, through grace in the operative power of the spirit, hath wrought in me to bear this Testimony according as I have received.

That Servant that improved his two Talents into four, was accepted as well as he that had improved his five into ten; whiles he that had made no improvement was rejected with the fruitless Fig-tree: If the Heavens declare the glory of God, and the Firmament sheweth his handy work; If day unto day uttereth speech, and night unto night sheweth knowledge, *Psal.* 19. 1, 2. *how much more should man, whom God hath endowed with the faculties of Reason and Understanding above other Creatures, that so he might be apprehensive of divine demonstrations; and especially that soul, whose understanding God hath in a good measure enlightened, to understand his mind, and will, contained in his Word,*

and

and hath given him a ſtate of grace here, and an aſſurance in Chriſt of glory hereafter.

Our Saviour having held forth ſome Divine Truths to his Deſciples, asketh this queſtion; Have ye underſtood theſe things? *they ſay unto him,* Yea Lord; *then ſaith he unto them;* Therefore, every Scribe that is inſtructed unto the Kingdom of God, is like unto a man that is an Houſholder which bringeth forth out of his Treaſury things New and Old.

The term therefore is a relative to the enlightened underſtanding, and ſtands as a Reaſon why the underſtanding ſoul ſhould be as this Houſholder, bringing forth; as if he ſhould have ſaid, Becauſe ye underſtood theſe things, therefore ye ought to bring them forth, like this Houſholder; and the good man mentioned, Mat. 12. 35. Which out of the good treaſure of his heart bringeth forth good things.

Whence I Note, *what Divine Truths being received into the underſtanding, ought not to be there concealed, but to be brought forth to the glory of God, who hath diſcovered them, and to the edification and comfort of Gods people, according to the meaſure of the gift given.*

And

And to this Saint Peter *witnesseth*, 1 Pet. 4. 10, 11. As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold graces of God. If any man speak, let him speak, as the Oracles of God; if any man minister, let him do it, as of the ability that God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. *Amen.*

The like mind also was in Paul, *who exhorteth the* Corinthians *to covet earnestly the best gifts; follow after Charity, saith he, and desire spiritual gifts; but rather that ye may Prophesie*, Because he that Prophesies, speaketh unto men to Edification, and Exhortation, and Comfort, 1 *Cor.* 14. 3. *So likewise* Moses, *when his Servant would have had him forbid* Eldad *and* Medad *of Prophesying in the Camp, he answered him thus*; Envyest thou for my sake, would to God all the Lords people were Prophets, and the Lord would put his Spirit upon them.

And although there be now no Prophesying by extraordinary Revelation, but only that which is ordinarily wrought in the soul, through the operative power of the spirit in the exercise of the mind, and meditations

in

in the word of God: yet the day of small things is not to be despised; for God will accomplish his work, not by might, nor by power, but by his own spirit; and although these ensuing considerations be not adorned with variety of tongues, nor such eloquence as humane Wisdom teacheth; yet now in love they are tendered to thy consideration: If they bear an harmonious sound to the wisdom of God, and thou receive any Edification or Comfort thereby, let God have the glory, and me thy prayers for my further growth and increase in the grace of God, and of Jesus Christ our Lord, to whom I desire to be an obedient Subject and faithful Servant, although unworthy of so high a calling, and remain thine in all Christian Office.

Josias Bonham.

And now my Friend, art thou for Heaven design'd,
And to the way of Holiness inclin'd:
Lend me thine eye, thine ear, thy heart, and hand
These lines with me to read, and understand.
Would we an holy state and glory win,
Lets search our hearts, and there the work begin
By application of Gods word thereto;
Preventing evils that from thence ensue.

Th

The heart is naturally Corruptions ſeat,
Whence flows great ſins that do us often cheat.
Obſtructions great from thence doth often riſe,
Like filthy Rubbiſh in our way it lyes.
The which in wiſdom muſt removed be,
If we an holy ſtate, and Heaven would ſee:
Therefore with diligence, let's fall to work,
To ſearch what Vermin in our hearts do lurk:
Unanimous let's be, go hand in hand,
Corruptions, Laws, and Power to withſtand;
That we from ſlavery may be ſet free,
To ſerve the Lord in holy Sanctity.

Thine in the Lord,

Holy holy holy Lord
Amid thy Church diffuse abroad
The grace of holiness divine,
And in that grace may every saint
In all its glorious beauty shine

J. B.

O Let this grace great God abound
And spread the Nations all around
Then Satans empier soon would fall
And Jesus Christ be all in all.

An

An

AN EPISTLE TO THE READER

Of this Ensuing Treatise.

IT is mans misery since the Fall (having lost his God, and therewith his Happiness) that he knows not the way to return to Happiness again. Indeed every man in the world aims to make himself happy, but is at a loss, where, or in what the

place his happiness, not considering the first make of mans noble Soul, which was like God; which can never be happy, or content without something Infinite and Eternal. Hence it is that man placeth happiness in Goods, not in Goodness, crying, Who will shew us any Good; *any good serves turn, though but a shew of good; in the mean time the one thing needful is neglected; they see no need of this one thing needful; he is concerned with trifles, and trifles with his great concernment. And as he is to seek where, or in what to place his happiness to the way by which happiness is to be obtained, forgetting that irrevokable decree of the Almighty,* viz. That without Holiness no man shall see the Lord. *This way of Holiness thou hast here discovered in this Book, now this thou mayst assure thy self, that of all things disputable, this is without all dispute on all hands, that holiness is the great thing designed by God; the threatnings are, that we should be Ho-*

his promiſes are; that we ſhould
fect Holineſs; all his Afflictions,
we ſhould be partakers of his Holi-
Chriſt prays that we ſhouldbe Holy,
pleads that we ſhould be Holy; the
of all Preaching; and of all the Or-
nces, is, that we ſhould be Holy:
ver did any periſh, but for want of
lineſs; God glorys in this, that he is
oly God, He is glorious in Holi-
: Chriſt is the Holy Child, Jeſus,
s a Holy Saviour; he had his Name
ſus, that he might ſave us from our
: Wouldeſt thou go in that way to-
ds Heaven, as not to miſs, as many
oſt Chriſtians and fooliſh Virgins
e done; why Holineſs is this way;
e wayfaring man, though a Fool,
l not err therein, Eſa. 35. 8.
Let me therefore intreat thee, who-
thou art that may be the Reader of
Book, to conſider the great thing
ead herein, viz. which is to ſhew
what is the only becomeing Orna-
t, viz, Holineſs; as for all other
aments, they may periſh, but this

becomes thee for ever: Possibly
may say, if I be Holy, I mus
with many frowns from an unw
world; matter it not, there's
in Gods love than the worlds ha
frowns and smiles from the world
not long; one smile from Christ
dying Bed, will make amends fo
Therefore fear not what will beco
thee; study what becomes thee,
Wise man once said, Yet I kno
shall be well with them that fear
but it shall not be well with the Wi
Therefore I beseech you consider
near you walk on the brink of Eter
what provision is made for the
world; Vessels of glory are afor
pared for glory; and be sure of
that though you may own your se
and others may own you, yet Go
never own you, if you be not
Now, art thou one that saist, as th
tiple once to Christ, Rabbi, w
dwellest thou, and he ans
Come and see; So say I, wo
thou know the Excellency, the Ne

Beauty, the Glory of Holineſs, come
ſee; read this Treatiſe, pray that
eyes may be anointed with eye-
ve, and that he which is Truth, may
d thee into all Truth, who is ſancti-
tion, that he would ſanctifie thee;
ſhed his precious blood to waſh us,
we might be Holy; who before the
ndation of the world hath choſen us
we ſhould be Holy, and that he
ld bleſs all means leading thereto;
his bleſſing may go along with the
urs of that his Servant, the Au-
r of this Book, is the unfained de-
of him who is an unworthy Servant
eſus Chriſt, and thy Friend,

Jo. Norcott.

To

TO THE READER IN Commendation of this Book.

Reader,

TWo things are chiefly treated of in this ensuing Treatise, the Filthiness of Sin, and the Excellency of Holiness; the Covering of a Sinner, and the Ornament of a Saint: Nothing makes a Wicked man so much like the Devil, as Sin; nor nothing makes a Saint so much resemble Christ, as doth Grace and Holiness. Grace

Grace makes man more man, yea, more than a man; but Sin un-mans man, yea makes him worse than a Beast: Sin is the Brat and Spawn of the Devil, but Grace is the Seed and Off-spring of Christ; God loaths nothing so much as Sin; yet wicked men love nothing better. Gods great design and labour is to destroy Sin; but man resolves to keep and cherish it. O what a Rebel is man to God! Sin is the greatest Thief and Deceiver in the World (for every one has more or less been cheated thereby) yet the most of men are greedy to entertain the Cheater. Nothing is such an Enemy to man as Sin, yet but few men will make War against it. Sin seeks to destroy the soul, yet some men will rather dye then leave their Sin.

O what blindness and madness is in the heart of man! Sin separates man from God, and hides his face from him, yet man resolves to hug and hide his Sin. That must needs be the greatest evil, that deprives man of the

greatest good, and exposes man to the greatest misery. He that makes a mock at Sin now, will change his note, when the Sentence shall be pronounced, Go ye Cursed. If Sin be so odious, and Grace so excellent, what cause have we to take up a lamentation, that their should be so much of the one, and so little of the other in the world; that Sin should be so countenanced and encouraged, and Grace and Holiness so much slighted and contemned.

Never was there greater need to stand up against Sin, and contend for Holiness, then in such days as these. Of Loosness and Licentiousness. This worthy Authour hath cast in his Mite in a seasonable time, there are abundance of Professors, but too too few that strive after the power of Godliness. Many strive to Preach well, and Dispute well, but few to Live well. I dare not say a man who is of a false Religion, cannot be saved; yet I will say he that walks not holily and uprightly

rightly with God, cannot, though externally doth profess the truth.

This Book, Reader, whosoever art, may (with Gods blessing) prof of great advantage to thee, for her seasonable Counsel for Saints and ners, both for the Professor and P phane.

First: Art thou a Sinner (I mean one not truly converted, one that h not (as yet) put on the Ornament Holiness, then read the latter p wherein thou maist clearly perce what a Cursed and Miserable state t art in, whilst thou dost remain unc verted. May-be thou art one t makes a mock at Religion and Con sion (for alas, there are some misc ble Wretches that stick not to con dict and revile the very Word of G so ripe are they grown in Sin Wickedness: What Sinner soever t art, let me mind thee with these tw three things.

1. Consider thou hast an immo soul that is of a precious worth and

life, and that this soul thou art in danger to loose to all Eternity.

2. *Consider the shortness and uncertainty of thy days, how soon thou maist be cut off; and remember, if thou dyest in thy Sins, having no interest in Christ, thou art undone and damned for evermore; there is no Repentance after death; let not the Devil tell thee that thou shalt dye like a Beast, and have no Resurrection.*

3. *Consider what Gods Word says;* Unless ye Repent, ye shall all likewise Perish, *Luk.* 13. 5. And a man must be born again, or else cannot enter into the Kingdom of God, *Joh.* 3. 3. *and without Holiness no man shall see the Lord.*

4. *Consider with thy self to what end God has given a Law or Light in thy Conscience; and know assuredly, that if thou dost go on in Sin, minding not these inward reprovings of Conscience, that it will rise up against thee, and Condemn thee in the dreadful day. Conscience truly enlightened, doth*

judge

judge for God; I may say before hand, and pass judgment now, and men may in part know how it is like to go with them hereafter, if they did but mind the Testimony of their Consciences; for if Conscience judges & condemns thee by the light of Gods Word, you have cause to tremble at those Reprovings, and to flye to the Lord Jesus Christ, for he is, I may say, Gods Vice-roy, and doth, whilst rightly informed, judge for his Soveraign in Truth and Righteousness: The Lord help thee to consider these things before Repentance be hid from thy eyes.

5. Consider, if thou wouldest put on the comely or becoming Ornament of Christ and Holiness; then thou must put off thy filthy garments of Sin and Corruption; before thou canst put on the New man, thou must put off the Old.

And as to you that are called Saints, one word further let me say, since I have this opportunity in my hand; take heed you rest not contented with

the

the name of Saints, the form of Godliness, without the power, will do you no good in the day of Christ.

2. *Remember the foolish Virgins were shut out; 'tis not enough to be Virgins, unless you and I have Oyle in our Vessels. O labour for Grace, you know not what times of need are at hand; he that has the most, will have none to spare, and some will seek it too late.*

3. *Remember, and think upon the man that had not on the Wedding Garment: Know assuredly; that none will be made welcome, and lovingly entertained by the Bridegroom, but those only that have that excellent Garment on of Christs Righteousness, Holiness, and Humility; and how many will the day of Christ find unprovided, notwithstanding the time and space which God doth afford us to make ready.*

O look upon it as your chief work and business to dress, trim, and make your selves ready; for at a time you think not of, the Son of man cometh;

and

and that the labours of our Brother in the ensuing Treatise may be blessed to your advantage upon this very account, shall be the Prayers of him who is willing to serve you in the Gospel of Jesus Christ, as strength shall be Communicated.

Benja. Keach.

The

THE CHURCHES GLORY: OR THE Becoming Ornament.

Being a Seasonable Word, tending to the Provoking of Holiness in Believers, raised from

Psal. 93. 5. *Holiness becometh thine House, O Lord, for ever.*

CHAP. I.

Wherein the words are Opened and Explicated.

SEveral things are in these words very considerable for our Christian Edification: First, by way of Division. Secondly, by way of Explication. Thirdly, by way of Doctrine. Fourthly, by way of Application.

First, By way of *Division*.

First, we have in the words a subject bearing the Denomination of an *House*. Secondly, the person to whom the right of Propriety doth belong. And that is the Lord: *Thine House O Lord*. Thirdly, we have the Ornaments of the house, which do most Adorn the same to make it comely and delightful unto the Lord. And that is Holiness: *Holiness becometh thine House, O Lord*. Fourthly, we have here set forth unto us the duration of this Ornament Holiness, how long its comeliness is acceptable in the sight of God; and that is here said to be for Ever; *Holiness becometh Thine House O Lord for Ever*.

Secondly, By way of *Explication*.

We have several particulars very considerable. First, who this Lord is that claimeth propriety in this house; Secondly, what the House is and how considered. Thirdly, what Holiness is: And Fourthly how far the term Ever doth Extend.

Of these particulars Briefly. And First who this Lord is that claimeth propriety in this House.

Now among the multitude of Scripture Testimonies which do unfold this Que-

on, that of *Jeremiah* is very full and clear; where the Lord, by the Prophet, doth discover himself in these words; *But the Lord is the true God; He is the living God, and an everlasting King, at whose wrath the Earth shall tremble, and the Nations shall not be able to abide his Indignation*, Jer. 10. 10.

To this may be added, *Hebrews* 3. 4. the Words whereof are these; *For every House is builded by some Man, but he that built all things is God*, who is a Spirit *, or spiritual Essence, pure †, perfect *, eternal †, incomprehensible *, having his Being of and from himself, and giving Being to all Creatures, of which he is the supream Governour, Orderer, and Disposer, by his Omnipotency, Providentiality, Omnipresency, and Omniscience, according to his Infinite Wisdom and Divine Will, *Ephes.* 1. 11. Thus much to the first particular; Who it is that claimeth Propriety in the House.

The Second Question concerns the House it self, under what Consideration it may be taken.

The term House doth signifie a Dwelling-place, a place of Abode, Habitation, or of Rest.

Now it is not to be conceived, that any

* *Joh.* 4. 24.
† *Hebr.* 11. 27.
* *Psal.* 18. 30.
† *Deut.* 32. 4.
† *Deut.* 31. 27. *Jer.* 23. 23, 24. *Heb.* 4. 13. *See Psal.* 22. 28. *Rev.* 19. 6. *Ps.* 65. 90. *Ro.* 13. 1.

one particular place can comprehend
Incomprehensible and Infinite God.

Do not I fill Heaven and Earth, saith th Lord, Jerem. 23. 24. *If I ascend up int Heaven, thou art there,* saith the Psalmist *If I make my Bed in Hell, behold thou ar there: If I take the wings of the Morning and dwell in the uttermost parts of the Sea even there shall thy Hand lead me, and th right hand shall hold me,* Psal. 139. 7, 8, 9 10, 11, 12.

So that God dwells in Heaven by hi glorious essential Presence, in Hell by hi Wrath and just Judgments, in the Worl by his common Mercies, and in his Sain by his Spirit, whereby they are regene rated, sanctified, assisted, and assured his Favour, in the use of all his Ordinan ces. And under this last Consideration, my ensuing Discourse, I shall consider th House of God: That a Believing people in whom the Covenant of Grace is confir med by the in-dwellings of the Spirit Grace in its Operations and powerful I fluences, whereby they are drawn for to walk with the Lord Christ, in the Fai and Practice of his Truth, according to h Revealed Will contained in his Wor such a People upon a Scripture-accou may be called the Lords House.

The Apostle *Peter* writing to the Saints scattered abroad, considering them as People in Covenant with Christ, and Partakers of the Spirit unto Sanctification and Obedience, putteth them under this Denomination; *Ye also as lively Stones*, saith he, *are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifice acceptable to God by Jesus Christ*: So *Hebr.* 3. 6. *Christ as a Son over his own House, whose House are we, if we hold fast the confidence and the rejoycing of the Hope firm unto the end.* The Believing *Ephesians* likewise being in Christ by Faith, and Christ in them by his Spirit operating and working them up to Sanctification and Obedience, and sealing the Promises unto them. The Apostle considering their near Relation unto God, which they were hereby brought unto, hath these Expressions concerning them:

1 Pet. 2. 5

Now therefore, saith he, *ye are no more Strangers and Forreigners, but Fellow-Citizens with the Saints, and of the Houshold of God; and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone; in whom all the Building fitly framed together groweth unto an holy Temple in the Lord; in whom ye also are builded together for an*

Eph 2. 19, 20, 21, 22

Habitation of God through the Spirit. Thus Gods People are his Habitation, as God hath said, *I will dwell in them, and walk in them, and I will be their God, and they shall be my People,* 2 Cor. 6. 16. The Prophet *Isaiah* doth bear testimony to this truth, *Isai.* 66. 1, 2. *Thus saith the Lord, The Heaven is my Throne, & the Earth is my Footstool: where is the House that ye build unto me? saith the Lord: and where is the place of my Rest? for all those things hath my hand made, and all those things have been saith the Lord: but to this man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word.* Two things briefly we may note in these words: First, the Question propounded, *Where is the House that ye build unto me, saith the Lord: and where is the place of my Rest.* Secondly, the Lords Answer to his own Question, *But to this man will I look, even to him that is poor and of a contrite Spirit and trembleth at my Word.* Now how will the Lord look to this man? surely to make his abode with him, to take up his residence and dwelling with him, and in him by his Spirit of Grace, quickning, reviving, comforting and replenishing the Soul with assurances of his Favour in Christ; endowing them with such

Gifts and Qualifications of Grace, whereby they are enabled to offer up spiritual Sacrifices of Prayers and Praises acceptable to God by Jesus Christ.

I dwell in the high and holy place, saith the Lord, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa 57. 15.

Judas, one of Christs Disciples (but not *Iscariot*) putting forth this Question to his Lord: Lord, saith he, how is it that thou wilt manifest thy self unto us and not unto the World? Jesus answered and said unto him: *If any man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* Joh. 14. 23. Now how will the Father and the Son come to such a Soul to take up their abode? surely by that illuminating and quickning spirit of Truth proceeding from the Father and the Son, enlightening the Understanding, informing the Judgment, rectifying the Will, subduing Corruption, and quickning to act in holy Duties, assuring and confirming the Soul in the Favour of the Father and the Son unto eternal Life, according to that Promise of God held forth by *Ezekiel* 11. 19, 20. *I will give them one heart, and*

I will put a new Spirit within them, and I will take the stony heart out of their flesh, and will give them a heart of flesh: whence note by the way, that the Spirit is here said to be a new Spirit, not because it is any new erected thing in it self, for it was of old from eternity: but first, because by its powerful influences and operations it doth take up its residence in that Creature that was formerly destitute thereof; and so it is new to the Creature. And secondly, because it doth erect a new Work in the Creature; so as to alter and change the Inclinations and Dispositions of the Heart, by destroying the Carnality, Earthlines and Rebelliousness thereof towards the things of God: which is signified by the stony Heart, and making it tender and pliable to yield a cheerful conformity to the Will of God, which is signified by the Heart of Flesh. This great Promise, as to the end of it, is further expressed in these words: *That they may walk in my Statutes, and keep mine Ordinances, and do them; and they shall be my People and I will be their God.*

To the same effect are the Words of the Apostle *Paul*, *Rom.* 8. 11, 12, 13. *If the Spirit of him that raised up Jesus from*

from the Dead, dwell in you; He that raised up Christ from the Dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you: Therefore Brethren, we are Debtors not to the Flesh, to live after the Flesh; for if ye live after the Flesh, ye shall dye: But if ye, through the Spirit, do mortifie the deeds of the body, ye shall live: Hereby saith John, *We know that we dwell in him, and he in us, because he hath given us of his Spirit.* 1 John 4. 13. The Apostle *Paul* giving Instructions to *Timothy*, concerning the qualifications of Church-Officers, maketh this application to *Timothy*; *These things Write I unto thee, that thou mayest know how to behave thy self in the house of God, which is the Church of the living God, the Pillar and ground of the Truth*, 1 Tim. 3. 15. So that, first, Gods people are called the house of God, as they have the in-dwelings of God by his Spirit, in its Influences, Operations, and Laws; residing in their hearts: Secondly, They are called the Church of God, as they are a company, or Congregation of people imbodied together by the Ligaments and Nerves of Gods word, and walk together in the observation of all his Laws and Ordinances, according to his Will. Thirdly, such a people or Congregation are called the Pillar

and ground of the truth, as they perform the office of a Pillar in upholding and propagating truths interest before the men of the world, by doctrine and practice answerable thereunto, as the Apostle to the *Ephesians* teacheth; *To the intent*, saith he, *that now unto the Principalities and Powers in Heavenly places might be known by the Church the manifold Wisdom of God*, Eph. 3. 10. So that Gods people within the Evangelical Covenant of Grace, believing on Christ, and conforming to Christ in his holy Laws, Orders, and Ordinances, according to the Gospel-dispensation and improving the same to the obtaining Victory, or overcoming of their own Corruptions, and inordinate affections to self and the World in its Vanities, and live to God in holy Sanctity by the indwellings of God by his Spirit in the heart: Such a people are by the Spirits demonstration, called the House of God, the Church of God, and the Temple of God, 1 *Cor.* 3, 16, 17. And such as *overcome*, Christ makes *Pillars* in the same, Rev. 3, 12. In which Temple God doth dwell by his Spirit; as the Apostle saith, 1 *Cor.* 6. 19,20. *What? know you not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God; and ye are not*

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your own, for ye are bought with a price, therefore glorifie God in your Body, and in your Spirit, which is Gods, chap. 3. ver. 16, 17. *Know you not,* saith the Apostle, *that ye are the Temple of God, and that the Spirit of God dwelleth in you; if any man defile the Temple of God, him will God destroy; for, the Temple of God is holy, which Temple ye are.* The Temple which *Solomon* built, was called the Lords house, upon four Considerations:

First, He made choyce of that house above all other, for an house of Sacrifice, 2 Chron. 7. 12.

Secondly, He Sanctifieth that house to himself for that purpose. verse 16.

Thirdly, He placed there his name, that his eyes, and his heart might be there perpetually. verse 16.

Fourthly, He promised such acceptation of the Worship there performed according to that dispensation, that his eyes should be open, and his ears attentive to the Prayers there made, *ver.* 15. and for a clear Testimony thereof, he filled the house with his glory, *ver.* 2. In all these Considerations, Gods faithful people may be accounted his house:

For first, God hath chosen them, and builds them up a Spiritual House, 1 *Pet.* 2. 5. *A habitation for God, through the Spirit,*

Spirit, Eph. 2. 22. to the use of spiritual Service, and the offering up the Sacrifice of Praise and Thanksgiving to his name.

Secondly, He sanctifieth them, and fitteth them thereunto, 1 *Cor.* 6. 11. *Eph.* 5. 26.

Thirdly, His eyes and his heart are upon them, beholding with delight their Sacrifices and Services performed in Faith and Love.

Fourthly, He so accepts of their worship performed in Spirit and Truth, that his ears are open to their Prayers; and for their consolation and assurance, he fills them *with Joy unspeakable, and full of glory*, 1 Pet. 1. 8. Whence note by the way, that when a peoples Sacrifice of Prayer, and Praise, and other obedience, doth arise from an in-dwelling of the Spirit of Faith and Sanctifying grace, and is offered upon the Altar, Jesus Christ, in the golden Censer of his merits; this doubtless is highly accepted of God, in what place soever it be performed according to the words of Christ; *Where two or three are gathered together in my Name, there am I in the midst of them*, Math. 18. 20. The Conclusion drawn from these considerations is this, That although God doth dwell

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in Heaven by his divine Essence and all-glorious presence, and so Heaven may properly be called his house and dwelling-place; yet God dwelleth also spiritually in, and among his people, who may be called his house or dwelling-place, where he doth Record his Name, and where he doth give his Blessings of Grace, and Mercy, as the Apostles in their Epistles to the Churches do declare, and the Author to the Hebrews doth testifie in these words; *But Christ, as a Son over his own House, whose House are we, if we hold fast the Confidence and the Rejoycing of the hope firm unto the end.* Thus much in Answer to the second Question.

The third particular we have to consider by way of Explication, is, the Furniture or comly Ornaments of this House, and these are here comprehended under the term *Holiness*; *Holiness becometh thine House O Lord*: Holiness is an Ornament which doth adorn and beautifie both the inside and outside of a Christian, or Christian Society; it is curiously wrought in the inward man by the In-dwellings of Gods holy Word and Spirit in the influences and operations thereof; and it branches forth it self in those visible actions and practices that are agreeable to Gods Will.

This

This Ornament comprehendeth within its circumference, the great work of Transformation, sometimes called Renovation, or new Creation, according to the Apostles exhortation. *And be not conformed to this World, but be ye Transformed by the Renewing of your minde, that ye may prove what is that good, that acceptable and perfect Will of God*, Rom. 12. 2. And saith the same Apostle, *Eph.* 4. 23, 24. *Be ye Renewed in the Spirit of your minde; and that ye put on the New Man, which after God, is Created in Righteousness and true Holiness*: When the minde is transformed from Carnality to stand in the things of God, it may then be said to be Holy: The will also may be said to be Holy when it is transformed from that stubbornness and Rebelliousness, which by corrupted Nature it standeth in against the will of God, and is become submissive and obedient to the will of God, so as freely to observe it in all his Commands, and freely to submit unto his Will in all his dispensations; saying, The Will of the Lord be done.

So likewise the affections, when they are transformed from Earthly objects to Heavenly objects; when the Meditations, Desires, Love, and Delights, are all seated

seated in God, and in the things of God; this may be accounted holiness in the inward man; holiness in the outward man doth arise from this inward work as from the root, and brancheth forth it self in word and action; as that holy man *David* saith of himself, *That his mouth should shew forth the praise of God*, Psal. 34. 1. *and his tongue should talk of his Righteousness all the day*, Psal. 71. 24. It was the Prayer of *Paul*, that holy Servant of God, in the behalf of the believing *Romans*, *That with one mind, and one mouth they might glorifie God, even the Father of our Lord Jesus Christ*, Rom. 15. 6. The minde and the mouth should go together in those things where the glory of God, and the edification of the Church is concerned; yea, all the members of the body, as *David* saith, *I thought on my ways, and turned my feet unto thy Testimony; I made haste, and delayed not to keep thy Commandements*, Psal. 119. 59.

It is not enough for a man only to withdraw his affections from Carnal objects, but he must have also his eye fixed upon the Lord, and his Truth, with the Professors thereof; as *David* saith, *Psal.* 101. 6. *Mine eyes shall be upon the Faithful of the Land, that they may dwell with me;*

neither

Neither is it enough for a man to have his hand shut from doing any action of violence or oppression, but he must have it open also in doing works of Mercy and Charity, to undo the heavy burdens, and to let the Oppressed go free, *Esa.* 58. 6. to be ready to Distribute, and willing to Communicate to such as are in Want, *Tim.* 6. 18. So that when all the faculties of the inward man, and members of the outward man act in their places according to the will of God, by vertue of his sanctifying and quickening Spirit that gives motion thereunto: When a man is set free from sin, and become the Servant of God, he hath his fruit unto holiness, and the end will be Everlasting Life, *Rom.* 6. 22. So that holiness is the perfection of purity in Nature, Word and Works; the which perfection is only found in God; but in reference to man, holiness consisteth in pardon of sin, and in transformation of Nature, by the renewing of the mind, from corrupted Nature to a renewed or new-begotten Nature which is wrought by the operations of the holy Spirit, in such thoughts, words, and actions as arise from that original: And thus much by way of Explication concerning the term *Holiness.*

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The fourth particular concerns the duration of this Ornament, which is expressed in the Text by the term Ever: *Holiness becometh thine House O Lord for Ever.* The term Ever, doth here signifie Time without limitation or end, and so it is taken sometimes in Scripture: We have the Lords Kingly Office in respect of the duration of it, set forth by this term Ever; *The Lord sitteth King for Ever*, Psal. 29, 10. So the Apostle *Paul*, setting forth to the *Thessalonians* the second coming of Christ, and the happy Estate of the Faithful at that day, when the dead in Christ shall rise first; *Then we*, saith he, *which are alive, and remain, shall be caught up together with them, to meet the Lord in the Aire, and so shall we ever be with the Lord; wherefore comfort one another with these words*, Thes. 4. whence I apprehend the the term Ever to signifie Time, without limitation or end, which is also called Eternity, or Life Eternal, *Math.* 25, 46. And so having considered the words by way of Explication, I shall proceed to the Doctrine and Application.

CHAP. II.

The Doctrine Propounded and Confirmed.

THe point of Doctrine, or Observation, which doth offer it self to our Christian consideration from the words thus explicated, is briefly this:

The Doctrine. *Holiness is an Ornament ever becoming the people of God:* Or thus, *It ever becometh Gods people to be an Holy people.*

This Doctrine is confirmed by such Scriptures as do shew the Grounds and Reasons why it ever becometh Gods people to be an holy people: And the first ground I shall present to consideration, is this; becaufe they do therein most resemble God their Heavenly Father, and Jesus Christ their Elder Brother.

The first Reason grounded on Col. 3. 9. 10. *Paul* to the *Colossians* gives this Exhortation; *Lye not one to another, seeing that ye have*

have put off the Old man with his deeds, and have put on the New man, which is renewed in knowledge after the Image of Him that Created him. The same Apostle in his Epistle to the *Ephesians*, gives the like Exhortation; *Put off saith he, concerning the former Conversation the Old man, which is corrupt, according to the deceitful Lusts, and be renewed in the Spirit of your minde; and that ye put on the New man, which after God, is Created in Righteousness and true Holiness.* In which words we may note; Ephe. 4. 22, 23, 24.

First, That the Lord calls for a renewed mind, and not only the mind, but also the whole man.

Secondly: The way in which this work of Renovation is wrought; and that is through a true and sanctified knowledge of God: *Put on the New man which is renewed in Knowledge.*

Thirdly: Here is the likeness or Image into which the New man is renewed, and that is after the Image of Him that Created him after God, or the likeness of God.

Fourthly: Here is the particulars wherein this Image or Resemblance of the New Creature unto the Creator, doth consist; and that is in Righteousness and true Holiness.

Agreeable hereunto are the words of
2 Cor. 3. 18. the Apostle to the *Corinthians*: *But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same Image from glory to glory, even as by the Spirit of the Lord*; So that Holiness doth most resemble the Image of God, and of our Lord Jesus Christ; therefore it ever becometh the Lords people to be an holy people.

The second reason grounded on Ephe. 1. 4. A second Ground and Reason why it ever becometh Gods people to be an holy people, is, because God hath chosen them thereunto in Christ, before the foundation of the world, as the Apostle teacheth the *Ephesians*; *According* (saith he) *as he hath chosen us, in Him, before the foundation of the world, that we should be holy, and without blame before him in Love.* In this Scripture we may note these three particulars.

First: God's choyce of his people.

Secondly: Upon what account this choyce is made; and that is, not our works foreseen, but Christ's merits, he hath chosen us in him.

Thirdly: To what end this choyce is made; and that is, that we should be holy, and without blame before him in Love. But if it be asked how hath God chosen his

his people in his Son unto holineſs before the foundation of the world? I Anſwer, God did from Eternity ſee the loſt condition of his people, through their tranſgreſſion of his Law, and their defaceing his Image of holineſs, in which he did at firſt Create them: He alſo did foreſee, and in himſelf purpoſe and decree a ſatisfaction to his Juſtice, in and by Jeſus Chriſt, his obedience to his juſt Law, which man had tranſgreſſed; and by his ſuffering death for ſin in the ſame humane nature that had ſinned, that thereby a perfect Righteouſneſs and Juſtification might be wrought for man-kinde, that all thoſe who through grace, and the operations of the holy Spirit are in time brought over to believe in Jeſus Chriſt, ſhould be juſtified from all things, from which they could not be juſtified by the Law, and *Act.* 13.
ſanctified to the obedience of Chriſt, and to acceptance with the Father through him. And ſo God beholding his people from Eternity, in that Righteouſneſs that Chriſt by his perfect obedience to the Law, ſhould in time obtain; and in that ſatisfaction which he ſhould make to divine Juſtice by his ſufferings on the Croſs: God alſo beholding his people in that work of Regeneration and Sanctification,

which in time Christ by his Spirit should work and effect in them, did accept and choose them in this means, to be a people to the praise and glory of his grace; in relation whereunto are these words of the Apostle to the *Ephesians*; *For we are his Workmanship*, saith he, *Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*, Eph. 2. 10. So that Gods people ought ever to be an holy people, because they are chosen thereunto from Eternity. And this is the second Reason.

The third Reason grounded on 1 Thes. 4. 7. 2 Tim. 1. 9.

A third Ground and Reason why it ever becometh God's people to be an holy people, is, because they are called thereunto with an holy calling, as the Apostle to the *Thessalonians* saith; *God hath not called us unto Uncleanness, but unto Holiness*. The Apostle also writing to *Timothy*, speaking in the words before of God, *Who* (saith he) *hath saved us, and called us with an holy Calling, not according to our Works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began*. In these words we have the Lords act of saving his people, set forth unto us in two particulars: First, he Saved us. Secondly, he Called us; whereby the term Saved, I do apprehend that free and full

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Redemption from Sin and the Wrath of God, due to man for sin, which Jesus Christ, the unspotted Lamb of God, hath by his perfect and unsinning obedience, wrought for Man-kind; for which obedience sake, the Father doth give to his people a free and full Remission of their sins, with everlasting Salvation. Rom. 3. 24, 25. Ephes. 1. 5, 6, 7, 8.

And by the term Called, I understand the operating power of Christ's Spirit, bringing persons into the way of Salvation, and investing them with the holy Calling, whereby they may receive the priviledges of the Gospel; that is, Adoption, Sanctification, and Justification, as *John* 1. 12. 1 *Cor.* 6. 11. which the Spirit of Christ doth work either immediatly, as in the Apostles, or more ordinarily in the Ministry of the Word, plainly and purely set forth to the understanding, to the producing Faith, Regeneration, and Sanctification, whereby the Creature is called forth to walk with God in that way whereunto it hath pleased the Father to annex the promise of salvation, according to those words of the Apostle to the *Thessalonians*; *But we are bound to give thanks always to God for you Brethren, beloved of the Lord; because God hath from the beginning, chosen you to Salvation,* 2 Thes. 2. 13.

through sanctification of the Spirit, and belief of the Truth. Believers therefore are the persons that are saved and called, not according to their works, but according to the purpose and grace of God, given in Christ Jesus before the world began; so that mans works are no ways meritorious of Salvation, nor any original ground of Gods love to man; but Justification, Sanctification, and Glorification, together with all the means appertaining thereunto, are God's free gift to man upon the account of Jesus Christ; to the end, that man in a diligent improvement of the same, might bring forth the fruit of holiness to the praise & glory of his name; God hath called his people unto holiness, with an holy calling, therefore it becometh them always to be an holy people, suitable to their Call. And this is the third Reason.

forth ...on ...ded Levit. ...p. 7, 8.

A fourth Ground and Reason, why it ever becometh God's people to be an holy people, is, because God hath enjoyned holiness upon his people by special command: The Lord said to the Children of *Israel*, to whom he had given his Laws, Statutes, and Ordinances: *Sanctifie your selves therefore, and be ye holy, for I am the Lord your God, and ye shall keep my Statutes*

tutes, and do them, I am the Lord which sanctifie you. As if he should have said, I am the Lord your God which have chosen you unto my self, to be an holy people; and to that end, I have sanctified unto you the means of holiness, therefore sanctifie your selves through a careful and diligent improvement of the means that you may be holy.

So the Apostle *Peter* gives the like exhortation by vertue of the same command: *But as he which hath called you, is holy, so be ye holy in all manner of Conversation, because it is written, be ye holy, for I am holy.* 1 Pet. 1. 15, 16. So that God's people are to be an holy people, because they are enjoyned thereunto by special command. And this is the fourth Reason.

A fifth Ground and Reason why it ever becometh God's people to be an holy people, may be taken from the consideration of the beautifulness of holiness: It doth beautifie and adorn the Christian, and the Christian-profession; or the profession of Christianity. It is of great excellency to the advancement of God's glory, to the promoting of the Gospel, and to make Christian performances in the way thereof delightful in the sight of God; and therefore the spirit of God by the *Psalmist*

The fifth Reason on Psal. 29. 2.

hath this exhortation unto the Sons o
Daughters of men: *Give unto the Lor*
O ye mighty; give unto the Lord the glo
and strength; give unto the Lord the glo
due unto his name, worship the Lord in th
beauty of holiness, Psal. 96.

The sixth Reason is grounded on 2 Cor. 7. 1.

A sixth Ground and Reason why it eve
becometh God's people to be an holy peo
ple, is, because they are a people unt
whom God hath made exceeding grea
and precious *promises*, 2 Pet. 1. 4.

The Apostle *Paul* to the *Corinthians*
makeing a recital of many excellent *pro*
mises which God hath made to his people
as to dwell in them, and walk in them, t
be a God unto them, and to accept the
as a people unto himself, repeats an ex
hortation laid down by the Prophet *Isaiah*
to *come out, to be separate, and not to touc*
the unclean thing, and I will receive you
and will be a Father unto you, and ye shall b
my Sons and Daughters, saith the Lord Al
mighty: As if the Lord should say, my Di
vine power and providence shall be ove
them for their protection; my Spirit o
Wisdom and Counsel shall be in them b
its influences and operations, to instruc
them in the way of Life; My mercy sha
be exercised in remission of their sins
The experiences of my Love shall repl

Isa. 52. 11. 2 Cor. 6. 17, 18.

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nish their hearts with consolation and support in time of trouble; My Righteousness shall plead their cause, and right their wrongs against all their Oppressors: As a Father will I take care of them in this their present Pilgrimage, and interest them in an Heavenly and Everlasting Inheritance, that it may be well with them for ever. Upon these and the like considerations the Apostle groundeth this Exhortation. *Having these promises* (dearly beloved) *let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God*, 2 Cor. 7. 1.

So that God's people are a people unto whom God hath freely given exceeding great and precious Promises; therefore it becometh them to be an Holy people: And so I shall proceed to some Considerations by way of Application; only make a brief recital of the six particulars laid down for the proof of the point; namely, *It ever becometh God's people to be an Holy people*; and to be found therein, is matter of great concernment.

First, Because they do therein most resemble God their Heavenly Father.

Secondly: Because they are thereunto Elected in Christ from Eternity.

3dly: Because they are thereunto called with an Holy means of calling. 4thly.

Fourthly: Because God hath enjoy holiness upon his people by special Co mand.

Fifthly: Because holiness is a beauti ing Ornament unto a Christian and Ch stianity.

Sixthly: Because they are a people u to whom God hath made exceeding gre and precious promises.

CHAP. III.

Containing some Considerations, by w of Application.

The first Use of Information.

THe foregoing Considerations may b of use unto us in several particula by way of information.

First: To inform our Judgments where in the beauty and comliness of a Christi doth consist; that is to say, not in flesh beauty, nor the adornings of gay App rel; but in Holiness. God delighteth the likeness of himself, where he seeth h own Image in a person or people, tha the soul he delighteth to honour with t

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communications of his choyceſt favours: *The Lord hath ſet apart him that is godly, for himſelf*, Pſal. 4. 3.

Secondly: We are hereby informed into the original or firſt moving cauſe of holineſs in a people, with the means and promiſes thereunto appertaining; and that is God's electing Love in Chriſt Jeſus, as the Apoſtle teacheth: *But God who is Rich in Mercy for his great Love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt; by Grace ye are ſaved*, Eph. 2. 4. *and herein is Love, not that we loved God, but that He loved us, and ſent his Son to be the propitiation for our ſins*, 1 John 4. 10. So that Jeſus Chriſt, with all the means of holineſs, and promiſes thereunto appertaining, are the effects of the Fathers Love; ſee *Deut.* 7. 6, 7, 8.

Thirdly: We are hereby informed into the knowledge of the will of God concerning holineſs in his people: It is certainly the will of God that his people ſhould be an holy people, ſeeing he hath choſen and called them thereunto, as the effects of his Love towards them. *For this is the will of God, even your Sanctification, that ye ſhould abſtain from Fornication; that every one of you ſhould know how to*

The third Uſe of Information.

1 Thes. 4.3,4,7. *poſſeſs his Veſſel in Sanctification and Ho-nour; for God hath not called us to Uncleanneſs, but unto Holineſs.* So that it is the will of God that his people ſhould be a holy people.

Fourthly: It may inform us of our Duty in anſwer to God's command: God's command implyeth his peoples duty in obedience to the command, by a careful improvement of the means which he hath ordained to accompliſh that end: The Lord ſaid to the *Iſraelites* of old, *Sanctifie your ſelves, and be ye holy, for I am the Lord which ſanctifie you*, Levit. 20. 7, 8. As if he ſhould ſay, I am the Lord which ſet you apart for my ſelf, and ſanctifie the means whereby you may be an holy people; therefore ſanctifie your ſelves by careful and diligent walking in the uſe of that means, that you may be an holy people unto me: So likewiſe the Apoſtle to the *Romans* ſaith, *If ye through the Spirit do mortifie the Deeds of the body, ye ſhall live*, Rom. 8. 13. Alſo to the *Philipians* he gives this Exhortation; *Work out your own ſalvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleaſure*, Phil. 2. 12, 13. All which Scriptures do ſhew that God is the chief Author of the means, and the mov-

mover to the means; yet there is something enjoyned on the Creatures part in obedience to the command, wherein the Creature by the direction and assistance of the means, ought to be active in the things of God which concern its own salvation, and the *Edification*, *Comfort*, and *Assurance* of others; and that not upon the account of merit or desert on the Creatures part, but to glorifie God that hath freely given forth both means and merit in his Son, whom God the Father hath ordained supream Head, King, and Governour to his Church and People; that men might *honour the Son* by obedience to his Laws, as they *honour the Father*; unto which obedience, through Faith in the merits of Christ, God the Father hath annexed the promise of *Salvation* of his own free Love and rich Mercy: so that *Salvation* is on God's part an act of Mercy; on Christ's part an act of Merit; on man's part it is undeserved in his best obedience: for, *It is not of him that willeth, nor of him that runneth; but of God that sheweth Mercy*, Rom. 9. 16.

1 Thes. 5. 9, 10, 11.

Joh. 5. 22, 23.

Heb. 5. 9.

A second Use which the afore-mentioned considerations may direct us unto, is a Use of Admiration; It may raise up our Souls to behold with Admiration God's

The second Use is of Admiration.

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All the Works of God are to be Admired of his Saints; Especially his Grace in Christ in effecting holiness in his people, and happiness thereupon.

great Love, and rich Mercy manifested in all his proceedings, in, and by Jesus Christ towards man, (a sinful and undeserving Creature) who by sin had dishonoured God, defaced his Image of Righteousness and true Holiness, wherein he was at first Created, and deprived himself of the Paradice of God, and made himself an object of his displeasure, according to due desert.

Now that God should look upon the Creature in its lost condition and corrupted state (from which he was no way able to recover himself) with such an eye of pity, and bowels of compassion, as to lay help upon one that is mighty, even Jesus Christ his only Son, both God and Man, to take satisfaction in him that sinned not for the world of Sinners: And by his grace to accept those unto the adoption of Sons, that by *Faith* receive *Jesus Christ*, as in the Gospel he is tendred, *Joh.* 1. 12. and to repair the decayes of Nature, and to restore that Image of holiness which by sin was defaced; to pardon the sin of Sinners, and to impute Righteousness unto them without the deeds of the Law; to behold the Creature in the Righteousness of his Son, and to bestow upon him Heavenly felicity and eternal life, is admirable

Mercy

Mercy, and he is *to be admired in all them that believe it*, 2 Thes. 1. 10. They may say with the Psalmist, *What is man, that thou art mindful of him, or the Son of man, that thou visitest him*, Psal. 8. 4. And with the Apostle; *O the depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his Counseller? or who hath first given to him, and it shall be recompenced unto him again? for of him, and through him, and to him are all things; to whom be glory for ever Amen*, Rom. 11. 33, 34, 35, 36.

Thirdly: Is it so, that holiness ever becometh the people of God; and to be found adorned therewith, is matter of great concernment? it may then put us upon a third Use by way of Examination, to move us to examine our own hearts and wayes, how far we have attained to the Ornament of holiness, which so becometh the people of God: And in the prosecution of this Duty, two things are to be considered.

The third Use is of Examination.

Self Examination of our hearts and ways is a Christians duty, and of great concernment.

First: Our hearts, or inward man.

Secondly: Our wayes, or outward walkings: We may know our holiness by our Heavenliness: Hath the Lord through

the illuminations of his Spirit, and the operations thereof manifested to thy Soul the great sufferings of Christ, to procure the pardon of thy sins, together with the priviledges of Adoption, Justification, and Salvation? hath he shewed thee the dignity of Christ, in respect of his Offices, King, Priest, and Prophet? hath he sealed the benefits and priviledges thereof to thy Soul, with the signet of his Love, through the demonstrations of his holy Spirit to thy great Consolation in the enjoyments thereof? so that thy mind and affections are thereby raised up from Earthly and Carnal objects, and seated on God with so earnest a desire and delight in him, that thou canst truly say with the Psalmest, *Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee*, Psal. 73. 25. *Thy Testimonies have I taken as an heritage for ever, for they are the rejoycing of my heart*, Psal. 119.111. When thou canst experience by a supernatural work of grace, that thy affections are so fixed on the Lord, that thou canst sincerely love him for his own sake; and in love to him, bear an affectionate esteem to, and delight in his Testimonies, Statutes, Ordinances, and Commands, so as to make them thy *choyce*, Psal. 119. 30. or *choice*

ſen Subjects of thy meditations, and rule of obſervations, when thou canſt experience thy will by grace, made free to ſtand in the will of God, ſo as in love to him, ſubmit and wait upon him in all his diſpenſations; ſerve, worſhip, and obey him in all his inſtitutions: When thou canſt experience thy deſires drawn forth towards him, with holy longings, thirſtings, and pantings after more enjoyments of him, and ſupplications to him for further ſtrength and power of grace to aſſiſt thee, ſupport and uphold thee againſt thoſe corruptions and temptations that attend thee, leſt thou ſhouldeſt thereby be overcome to ſin againſt God to the diſhonour of his Name, the grief of his Spirits, and ſtain the profeſſion of his Truth.

The Saints end in their deſires and ſupplications to God for grace.

When thou canſt experience this end in thy deſires and ſupplications for his aſſiſting grace, as aforeſaid; not only that thou mighteſt not diſhonour God by ſin, but alſo that thou mighteſt honour him by ſuch motions and actions as may anſwer his will in his commands, to the experiencing of ſelf-ends, ſelf-righteouſneſs, ſelf-merits, and carnal delights, and the vain pleaſures of this world, in a dying or dead condition in thee, and thee dead to them, ſo as not to have any motion or

A right end Crowns the action.

action thereunto approved by thee, when thou canst experience such a Love to the Lord, as that for his sake thou canst perform Offices of Love towards *all men*, as *opportunity* serveth thee; and that as they are his Workmanship by Creation; but especially to his *Saints*, as they bare his Image by *Regeneration*; for *every one that loveth him that begat, loveth him also that is begotten of him*, 1 Joh. 5. 1. So when thou canst experience such a supernatural work of grace in thee, every experience will be an evidence that thou hast attained unto a good degree in the ornament of holiness, and hast an interest in the promises thereunto belonging.

Gal. 6. 10.

But on the contrary; if thy mind, will, affection, desire, delight and meditation is chiefly exercised on carnal and wordly objects, with expectation of content therein; but as to the things of of God, which concern his glory, and the eternal welfare of thy Soul, thou hast but little affection thereto, thy mind and meditation but little exercised therein, thy love, desire and delights but cold to the exercise thereof; it is an evident sign thou art but in the Old Man, and in thy corrupt Estate, in the carnal mind, earthly affections, obstinate will, worldly desires, and vain delights

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thou hast not yet put on the New Man, which after God is Created in Righteousness and true Holiness; for look how far a man hath proceeded in the work of Mortification of the Old Man with his deeds, and in putting on the New Man, with the fruits and effects thereof: so far hath he attained towards the Ornament of Holiness.

Wherefore first: Let us examine our selves, and consider what sins we have cast off, what Lusts we have subdued, what Corruptions we have conquered, through the holy means and Heavenly calling, and divine assistance which we have Received,

They that are Christs, have Crucified the Flesh with the affections and Lusts, Gal. 5. 24.

Secondly: Let us examine our selves, and consider how far we have proceeded in putting on the New Man; what *Works of Faith?* what *Labour of Love?* what *Patience of Hope* we have been exercised into the glory of his name, that gives the means, and commands obedience. 1 Thes. 1. 3.

It may be some Soul may say within it self, *I* have spent much time in hearing God's Word Preached, *I* have been often in Prayer and Fasting, and in receiving the

Sacraments; yea, and have preached in Christs Name to others; and many Alms have I given, and many good deeds to my Neighbours and Brethren have I done, as need required: also, many Sins and Vices, which formerly I delighted in, I have now cast off: therefore I hope I have attained to a good degree in the Ornament of Holiness.

These Exercises of Preaching and Hearing Gods Word, Prayer and Fasting, Alms and good Deeds done to Neighbours and Brethren, are all Duties belonging to a Christian, which he ought to do according to the measure of the Gift given: But let us examine our End, in the performance of such Undertakings; it is the End that crowns the Action: if we perform these or the like Christian Duties to by and base Ends, as to be seen of men, to obtain the favour and applause of some persons with whom such Duties are in estimation; or because it is the Fashion or Custom of the Countrey wherein we live, at least, of the better sort: or for lucre of some temporal Benefit; or that thereby we might deserve Gods Love, or purchase Heaven. These and the like Ends will be unto our performances, but like unto the dead Flies in the Apothecaries Ointment;

it will deſtroy the ſweet Savour thereof in the Noſtrils of God, and we ſhall be forced, at laſt, to lie down in ſorrow with that doleful Sentence, *I never knew you, depart from me ye that work iniquity*, Matth. 7. 22, 23.

But when Chriſtian Performances do flow from an inward work of Grace received, from a renewed Mind and ſincere Love to God; to the end we may thereby glorifie him in faithful Obedience to his Commands; and obtain ſtrength againſt corruptions and temptations that do ſo frequently aſſault us; and that we may be inſtrumental to edifie and build up others alſo in the Knowledg of God, and in obedience to his Will; that they may ſet their hope in God, and glorifie his Name by becoming obedient to his Commandments: then the more active we are in thoſe Chriſtian Duties, the more is our Comlineſs in the fruits of Holineſs; the more is our power and ſtrength againſt our Corruptions; the more increaſe of Grace; the more communion with God; the more we glorifie his Name, the more peace of Conſcience, the more comfortable enjoyments of Gods Favour, and the more rejoycing in his Promiſe of our eternal Happineſs through Jeſus Chriſt.

Wherefore let us examine our ſelves, firſt, whether we are moved or acted by a right Principle, *viz.* an inward work of the Spirit of Grace, quickening, ſanctifying and renewing the inward man. Secondly, whether we perform our Chriſtian Duties in a right manner according to the Direction of Chriſt in his Word. Thirdly, whether we perform them to a right end; *viz.* that God may have the Glory in all our Obedience, through Jeſus Chriſt: and if we can experience theſe particulars, we may have the comfortable aſſurance of Gods favourable acceptation of us upon the account of Chriſt as an holy people comely in his ſight.

Objection arising through doubts & fears.

But happily ſome Soul may ſay, I have a long time preſſed after the attainment of Holineſs; and I have thought it hath been from a right Principle, in a right manner, and to a right end; and yet me thinks I cannot attain to the perfection of Holineſs, ſo as to be without many ſpots and ſtains of Sin; by reaſon of which, I am afraid, my beſt and holieſt Duties will not find acceptance with God.

Anſwer to the Objecting or doubting Soul.

In anſwer whereunto, we may conſider that ſpots and ſtains of Sin may be and are in the beſt of Gods Servants, by reaſon of our preſent ſtate compoſed of Fleſh and

and Spirit, two contraries, the Fleſh luſting againſt the Spirit, and the Spirit againſt the Fleſh, which occaſioneth much weakneſs and frailty in the beſt of Gods Servants; by reaſon of which weakneſs, and the ſtrong temptations many times that do aſſault them, for want of a careful watchfulneſs, the poor Servant of God is overtaken with Sin; although he approveth not of it, nor delighteth in it, but beholdeth it with ſorrow and grief of heart: And in this condition God ſometimes ſuffereth his deareſt Servants, for good Reaſons; as, firſt, becauſe they ſhould not be exalted above meaſure with high thoughts and conceits of themſelves; but beholding their own Imperfections, they might be the more humbled in the ſenſe of their own weakneſſes.

Secondly, that they may be provoked to depend upon God: and to ſeek unto him for his Grace and holy Spirit, to comfort, ſupport and ſtrengthen them upon all occaſions.

Thirdly, that ſeeing their own imperfect ſtate, they might be moved to prize Jeſus Chriſt and that atonement made by him with the higher eſtimation: *The whole have no need of a Phyſitian, but they that are ſick: Chriſt came not to call the righteous,* Mat. 2. 17

but

but sinners to repentance. This is not spoken to encourage any to continue in sin, that Grace may abound, *Rom.* 6. 1. but by way of support to that Soul that seeth it his duty to be holy in all manner of conversation; and therefore presseth after it; but lying under the sense of his own weakness is cast down with doubts and fears of his not being accepted with God, because he cannot attain to Holiness in the perfection thereof. But although the full perfection of Holiness will not be attained till this vile Body be changed, and this Mortal hath put on Immortality: yet notwithstanding when the Creatures Endeavours after Holiness do arise from the work of Grace, and renewed Mind, and are performed in obedience to the Lord Jesus Christ; the spots and stains of Sin being beheld with grief of heart, and the Blood of Christ thereunto applied by Faith, both Person and Performance shall assuredly be accepted, and through the sanctifying Grace of Christ shall appear in the comely Ornament of Holiness, without spot before the Throne of God, who did from eternity behold and accept his people in his Son, and not in themselves; as hath been before considered.

CHAP.

CHAP. IV.

Of the Use of Exhortation.

A Fourth Use that presenteth it self unto us from the aforementioned Considerations, is, an Use of Exhortation. Hath God chosen his people in Christ, that they should be holy, hath he called them thereunto with an holy Calling; hath he commanded them to be holy in all manner of Conversation. Then let us be exhorted to strive to answer Gods end in electing, calling and commanding us to be holy, by pressing after Holiness in the use of that means that God hath ordained to accomplish that End: let us put on that noble Spirit of Blessed *Paul*, that Servant of God; *I press towards the Mark*, saith he, *for the price of the high Calling of God in Christ Jesus*, Phil. 3. 14. Holiness is an high Calling; yea, it is an high Calling of God in Jesus Christ, most becoming the people of God. Men are most earnest after

ter

ter a Comodity when they consider the
two particulars in it: first, the Necessi
of it: secondly, the Excellency of it
wherefore to press on the Exhortation
our Spirits, let us consider Holiness
these two particulars.

First, Holiness is of great necessity
for, saith the Scripture, *without Holin*
no man shall see the Lord. Hebr. 12. 1
Want of Holiness deprives a Soul of th
comfortable enjoyment of God.

Adam when he had defiled himself wi
Sin was thrust out of Paradice from t
comfortable enjoyments and paradicia
priviledges he was there invested with.

It is true, that wicked men may, a
many times do, enjoy a great measure
this worlds felicity, in respect of the Ri
es, Honours and Pleasures thereof; wh
Gods faithful Servants suffer hard thing
which made *David* at a stand till he we
into the Sanctuary of God, and gain
understanding in the Promises of true F
licity in eternal life made to the sanctifi
ones: and then he understood the End
those w[illegible] and unholy men. That as
true pea[illegible] God, and assurance of h
favour, as [illegible] enjoyment of Communi
with him in [illegible]e, or in Glory he
after, there is no Promise made to the

in that their unsanctified estate: and therefore he puts on this resolution: *But as for me, I will behold thy Face in righteousness: I shall be satisfied when I awake with thy likeness*, Psal. 17. 15. There is no beholding God without Holiness, with true satisfaction to thy Soul. Wherefore let that Exhortation of the Apostle be an Exhortation to us; *Follow Peace with all men, and Holiness, without which no man shall see the Lord*. O let the consideration of the necessity of Holiness strengthen the Exhortation upon our Spirits, so as to quicken us in our motion after the attainments thereof.

Secondly, let us be exhorted to put on this Ornament of Holiness upon the consideration of the Excellency of it: the which is very great in several respects: first it is very beautiful in the sight of God; it beareth his Image, and adorns the Soul with the likeness of himself; it beautifieth the Profession of Truth, and filleth the Soul with Love both towards God and towards all men: yea those excellent fruits of the Spirit, as Love, Joy, Peace, Long-suffering, Goodness, [illegible]kness, Temperance, against [illegible]re is no Law: What are [illegible]cts of Sanctification? 1 *Cor.* [illegible] 1 *Pet.* 1, 2. there-

Ps.110.3. Ps.96.9. therefore let all persons that make profession of Christ be exhorted to worship the Lord in the Beauties of Holiness.

Secondly, Holiness is of great Excellency in respect of its Descent: it is of an heavenly Birth: those only are the persons invested with it, that are born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God, *Joh.* 1. 13. *Joh.* 3. 3, 5. It is the Church that is sanctified in Christ Jesus, and called to be Saints, *Rom.* 1. 7. 1 *Cor.* 1. 2. and for the Church he gave himself, that he might sanctifie and cleanse it with the washing of Water through the Word, that he might present it to himself a Glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, *Ephes.* 5. 26, 27. Holiness is therefore of great Excellency: as also the Excellency of Holiness doth demonstrate it self by its Valuation; nothing below the precious Blood of Jesus Christ could be a valuable price to purchase it, 1 *Pet.* [illegible] yea those excellent Vertues [illegible] harity must needs accompany [illegible] *viz.* it suffereth long and is kind [illegible] ot, it vaunteth not it self, is not [illegible] doth not behave it self unseemly, [illegible] not her own, is not

not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; it may be said, though I speak with the tongues of Men and Angels, though I understand all Mysteries, though I bestow all my Goods to feed the Poor, and give my Body to be burned, and have not Holiness, it profiteth me nothing: O! therefore follow Peace with all men, and Holiness, without which no man shall see the Lord.

Thirdly, Holiness is of great Excellency, in regard of the priviledges it brings to the Soul; it gives peace of Conscience, and Comfort in a dying hour; it gives Boldness to appear before the great tribunal Seat of Justice, to behold the Face of the Judg with assurance of his Favour: when the great Men of the Earth, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man, that is not adorned with Holiness, shall call to the Rocks and Mountains, to hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb, *Revel.* 6. 15, 16. O! what would many a poor Soul give to be found in this Ornament of Holiness, when Death shall summons him to the Grave, and this Consideration is

upon

his Spirit, that the next thing he hath
do after Death, is, to arise and come
Judgment, when all his Riches, Honour
Pleasures and delightful Vanities, carn
Friends and Companions in Iniquity, wit
all those goodly things his Soul hath luste
after shall be turned into Gall and Bitte
nesse to his Soul, and become his miserabl
Comforters, to the greater horrour of h
Conscience, and the furtherance of his co
demnation: See *Rom.* 2. 9. When tribulat
on and anguish shall be upon the Soul
then will the poor Soul bewail his forme
Folly, and careless Negligence, in slightin
the Means of Grace, and the precio
Price put into his hand, and he had no
heart to improve it, *Prov.* 17. 16. and a
those things whereon his heart was fixe
shall be dissolved according as it is writ
ten: *But the Day of the Lord will come*
as a thief in the night, in the which the He
vens shall pass away with a great noise, an
the Elements shall melt with fervent heat
and the Earth also, and the works that ar
therein shall be burnt up: Seeing then th
all these things shall be dissolved, what ma
ner of persons ought we to be in all holy C
versation and Godliness? 2 Pet. 3. 10, 11.

Fourthly, let us consider this Ornamen
of Holiness in respect of the Duration o

it: Holineſs is an everlaſting Ornament unto the people of God; it becometh Gods Houſe for ever: It is the Wiſdom of the Children of this world, That when they want any Commodity, as Apparel, or otherwiſe, they will endeavour to obtain it with theſe three conſiderations in their eye: firſt, where they may buy at the beſt hand, or cheapeſt rate: ſecondly, which Commodities are likely to be of longeſt continuance: thirdly, which are moſt beautiful and faſhionable.

Now let us caſt our eye upon this Ornament of Holineſs, of which there is ſo much neceſſity, that without it no man ſhall ſee the Lord: and we may behold it tendred unto us at a very cheap rate, as on our part; for although Gold and Silver will not purchaſe it, yet God doth freely give it in the uſe of the means that he hath ordained to effect it. Let us then improve the means, and God hath promiſed a Bleſſing. It will indeed coſt us the parting with our rotten rags of the Old man: but what are they in compariſon to the Ornaments of the New man, which after God is created in Righteouſneſs and true Holineſs: it may be it will coſt us the parting with our former Companions in worldly vanities: and not only our groſs

sins, but our own Righteousness, which
of the Law, *Phil.* 3. It may be it will cost
the parting with a good Name amon
men, and with our Goods, Liberty an
Life, which are things near and dear unt
us: but if we part with all these for Ho
liness, we shall be abundantly gainers b
the hand: for what are corrupt Lusts an
carnal Vanities in comparison of the Gif
and Graces, and spiritual enjoyments o
Christ? and what is the Fellowship of ca
nal Friends and vain Companions unt
the Communion of God in Jesus Christ
and the Fellowship of the Saints? an
what are the Sufferings of Gods people
though in Name, Person and Estate,
comparison of that exceeding and eterna
weight of Glory promised unto a ho
life? Holiness doth far surpass all valu
tions that can be laid in opposition to it
wherefore let us lay out for Holiness
it is a rich bargain at the highest Rate.

Secondly, Holiness is an Ornament e
ceeding durable in respect of its Use a
Service: the more it is made use of, t
more excellent it is: Holiness is eve
way serviceable to the Creature: it hel
the Creature to glorifie God in obedien
to his Commands, as to find acceptan
with him: it helps towards peace of C
scien

fience and Comfort in a dying hour: it helps towards a ſanctified uſe of all the Creatures with comfort in the enjoyments of them: it helps a Soul to the ſight of God, and that bleſſed enjoyment of Communion with him in Glory: Yea it is ſerviceable upon all accounts, at all times, in in all places, in all companies, & in all conditions: provided the Creature caſt it not off as a Garment out of faſhion & eſteem; but put it on, and gird it to him, and be always found in it, and it will be ſo ſerviceable to him, that as aboveſaid, the more it is made uſe of, the more excellent it is. For,

Thirdly, Holineſs is never out of faſhion and eſteem with God and good men: it is that which God in Chriſt deſigned from Eternity, to accompliſh in his people; and Holineſs ſhall be the Ornament of the people of God unto Eternity: when all theſe outward things ſhall be diſſolved, holineſs ſhall remain in its primitive beauty: Holineſs accompanieth and beautifies a Soul not only in this life, but alſo in the life to come, as ſaith the Text, *Holineſs becometh thine Houſe, O Lord, for ever.*

O let us be exhorted and moved therefore by all theſe forementioned conſiderations, to run the Race ſet before us;

to press after the Mark for the Price of [illegible] *high Calling of God in Christ Jesus*, Phil. 3.14. *to follow Peace with all men, and* [illegible] *lineſs, without which no man ſhall ſee* [illegible] *Lord*, Heb. 12. 14.

CHAP. V.

Containing ſome Directions how to [illegible] *on the Ornament of Holineſs.*

I Shall now apply my ſelf to the enqu[illegible] ring Soul, which happily may pro[illegible] pound this queſtion: You exhort us [illegible] Holineſs, and to preſs after it, becauſe [illegible] is excellent, and of great neceſſity: b[illegible] what courſe may we take, that we m[illegible] ſo preſs after Holineſs, as to obtain it?

In anſwer hereunto, I ſhall lay befo[illegible] you theſe enſuing Conſiderations by w[illegible] of Direction.

Firſt, I ſhall propound to your conſi[illegible] ration the center where Holineſs, toget[illegible] with the means for the obtaining there[illegible] is placed.

Secon[illegible]

Secondly, the way in which a man must walk, and the manner how he must press on to the Center where Holiness is centered, so as to obtain the same.

First, as Holiness in its perfection resideth in God the Father: so Holiness, together with the means for the effecting the same, in the Children of Men, is, of the Father centered in God the Son, Jesus Christ both God and man, and by the holy Spirit proceeding from the Father and the Son, in its powerful influences and operations upon the inward man, is wrought and effected in them that are sanctified in Christ Jesus, and called to be Saints through the exercise of Faith in Christ.

Now for the clearing up of these things to our understanding, let us consider some Scripture-Testimonies. The Apostle *Paul*, speaking of Jesus Christ, hath these Expressions: *For it pleased the Father, that in him should all Fulness dwell*, Coll. 1. 19. *And in him dwelleth all the fulness of the Godhead bodily*, Col. 2. 9. Saint *John* saith, *And the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*, Joh. 1. 14. *in whom are hid all the Treasures of Wisdom and Knowledg*, Col. 2. 3. *and of his Fulness*

have all we received, and Grace for Grace, Joh. 1. 16. So that in Christ is centered both Holiness and the means to produce Holiness in the Sons and Daughters of men, unto whom he tenders Holiness in the Gospel, as *John* the Evangelist teaches, *He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name*, Joh. 1. 11, 12. And hence it is, that God hath chosen his people in Christ, that they should be holy, even because the perfection of Holiness is inherently in Christ, with sufficiency of the Spirit of Grace to effect Holiness in his people through believing.

If then thou wouldst press after Holiness, so as to attain such a degree thereof that thou mayst have the comfortable sight of God, and be enabled to stand before him with joy, then observe these ensuing particulars.

The Eye fixed on Christ by Faith, is a great help towards the attainment of Holiness.

1. In all thy undertakings, look unto Jesus, have an eye of faith fixed on him; he is the Center where Holiness is centered: if we look short of the Center, we are like to fall short of our purpose: let us therefore take the counsel of the Apostle; *Let us run with patience the Race set before us, looking unto Jesus, the Author and Finisher*

of our Faith, who, for the Joy that was set before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God, Heb. 2. 1, 2. Yea, whether we read the Word; pray, or perform any other Chriſtian Duty whatſoever, let us ſtill look to Jeſus, with deſire that we may have more Knowledg of him, more Faith in him, and more Love and Obedience to him: let us look unto Jeſus with an Eye of Faith fixed on him, and behold his performances on our behalf: let us behold his humility, who was very God, and yet, aſſuming the human Nature, became alſo Man; and taking upon him the form of a Servant, became obedient not only to the divine Precepts of his Fathers Law, but alſo unto Death, even the moſt ſhameful Death of the Croſs. O let us look unto Jeſus, and behold him in his Sufferings, and in the Cauſe and End of his Sufferings. The Cauſe of his Sufferings was our Sins, the End of his Sufferings was to free us from Divine Wrath due to us for Sin, and to obtain Eternal Salvation for us.

To look unto Jeſus, and with an Eye of Faith, to behold him as aforeſaid, is, to take Gods way, to hearken to his Call, and to obſerve his counſel, for our better attainments unto Holineſs and Heavens Happineſs,

Gods way is a ſure and a ſafe way.

neſs, as ſaith the Lord by the Prophet Iſaiah, *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth, I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles*, Iſai. 42. I ſaid, *behold me, behold me unto a Nation that was not called by my Name*, Iſai. 65.

A due Conſideration of Chriſts ſufferings a great help towards the attainment of Holineſs.

Secondly, let us not only look unto Jeſus and behold him, but alſo conſider him; this is a piece of Divine Counſel: alſo conſider the Apoſtle, and High-prieſt of our Profeſſion, Chriſt Jeſus, *Heb.* 3. 1. O let us conſider the Greatneſs of his Burthen in his Sufferings of Death; wherein he did not only ſuffer a natural Death, but alſo did bear the burthen and weight of Divine Wrath due to Mankind for Tranſgreſſion: the which being ſet home upon his precious Soul by the hand of Divine Juſtice, forced him into that Agony, that his Sweat was as if it were great Drops of Blood falling down to the ground; and to cry out, *O my God, my God, why haſt thou forſaken me?* as if the ſenſe of Divine Wrath had ſo overwhelmed his precious Soul, that all the appehenſions of his Fathers Love had been ecclipſed from him.

Luk. 22. 41. Matt. 27. 46.

☞ One ſin ſet home to the Soul by the hand of Divine Juſtice is a heavy burthen: how great then is the weight which Chriſt

Christ underwent for us. *Surely*, saith the Prophet, *he hath born our Griefs, and carried our Sorrows, yet we did esteem him stricken, smitten of God and afflicted: but he was wounded for our Transgressions; he was bruised for our Iniquities: the Chastisement of our peace was upon him, and with his Stripes we are healed: All we like Sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the Iniquities of us all*, Isa. 53. 4,5,6.

Certainly, if the Sons and Daughters of Men did but look through all their outward, transitory and fading Felicities unto Jesus Christ, with a serious consideration of those hard things he hath undergone, to procure Redemption for their poor sinful Souls, it would more draw up and endear their Affections to the Lord, and produce in them a delightful endeavour to honour him in the way of Holiness.

Thirdly, as we should look unto Jesus, and consider him in his great Undertakings for us: so ought we to consider his Faithfulness towards his Father, in respect of the Trust he reposed in him; and towards Man also in the prosecution of poor fallen Mans Redemption: Had he shrunk back in those great and hard Undertakings, how had the Father lost his Glory, and

Man

Man his true Felicity? but he, like a faithful and valiant Souldier, set his Face like a Flint * against all the oppositions the World and Devils could raise against him, until he had faithfully compleated his Undertakings to the Glory of his Father: so that he could boldly make up his accounts, saying, *Father I have glorified thee on Earth, I have finished the Work which thou gavest me to do. And now, O Father, glorifie thou me with thine own self, with the Glory which I had with thee before the World was*, Joh. 17.4,5. O let us look unto Jesus with a serious consideration of his Faithfulness to our Cause, and it will both quicken and direct in the way to Holiness: and we being faithful after his example shall have boldness in the day of account.

Isai. 50. 6,7.

Consider Christs Love, which is strong & of great Power.

Fourthly, let us look unto Jesus, and consider with a due consideration, his tender, affectionate Love and yerning bowels of Compassion towards Mankind, manifested in his great Undertakings for us. Surely, if ever that Saying of *Solomon* in his *Song of Songs* be made good in any, it was abundantly manifested in Christs Love to Man: his Love indeed was strong as Death; *Cant.* 8. 6. the many Waters of Affliction, nor Floods of the Ungodly,

nor

nor Death (the King of Terrors) could not be able to quench the Flames thereof; greater Love hath no man than this, that a man lay down his Life for his Friend: but so great was the Love of Christ to poor worthless Creatures, that while we were ungodly, and enemies to him, he died for us, *Rom.* 5. 6,8,10. so that Redemption, Justification, Sanctification and Glorification are the effects of Divine Love; the which, if we could behold with a believing Eye, and seriously consider, it would be an excellent means to raise up our affections to Love and Delight in the Lord, and to quicken us in our motions towards the Attainment of Holiness: for every Performance of Christ in the days of his Humiliation was so perfumed with Love towards us, that did we truely apprehend it, and really consider it, it would be of force to draw our feet out of those crooked paths of carnal vanities, and to place them in those pleasant paths where Peace with Holiness doth dwell.

A due consideration of Christs Exaltation, is a great help towards the Attainment of Holiness.

Fifthly, let us look upon and consider Jesus Christ in his Exaltation: The Scripture saith, that *Christ is entred into Heaven it self, now to appear in the presence of God for us*, Heb. 9. 24. to carry on the

the Execution of his Office as High-priest, to be Intercedder and Advocate with the Father on the behalf of his People, to perfume their Prayers and Praises, which are offer'd up in his Name, with the sweet Perfumes of his own Merits, wherein the Father doth accept them: and therefore, as the Apostle saith, he is able to save them to the uttermost that come unto God by him; seeing he hath an unchangeable Priesthood, and ever liveth to make Intercession for the Saints, according to the Will of God, *Heb.* 7. 24,25. *Rom.* 8. 27. Should I transgress the Kings Law in some high nature, whereby his Displeasure is so provoked against me, that all that I can do cannot appease his Wrath, nor stop the proceedings of Justice against me unto Death: in this sad condition should a Friend arise on my behalf, who is of near Relyance to the King, and in tender Love and Pity to me should take my Case upon himself, and make an atonement for me, not only to the appeasing of the Kings Wrath, but also to the procuring of his Favour so far, as not only to save my Life and Possessions forfeited, but also to endow me with such Benefits and Priviledges in his Kingdom, as far surpass all my former Enjoyments: yea farther, this

Friend

Friend in Court, doth so engage himself by Promise unto me, that if I should again transgress the Kings Commandment, (provided it be not wilfully, but only through weakness, infirmity, and inability to resist the Strength of the Tempter) that then he will become my Advocate and Interceder with his Majesty, to make an Atonement on my behalf: O how great is the Love and tender Affection of this my Friend! how may these his Actions prevail upon my Heart, to rejoyce in him, and engage my dearest Affections to him, to love him, and so delight in him, as to desire more communion with him, to hearken to his Counsel, and to obey his Will in whatsoever he commands me? And indeed, while I exercise mine Eye upon this happy Object with a serious consideration of the excellent Benefits I received by him, there is nothing more dear unto my Soul: but if I cast mine eye & considerations upon lower Objects, of less concernment, and short of my Friend, I may soon forget his loving Kindness, and suffer my Love and Delight to grow dead towards him.

Surely, herein is our Condition represented; for we, unworthy Creatures, have transgessed not only a Law of an Earthly King,

King, but even of an *Eternal God*, the *King of Kings and Lord of Lords, at whose Wrath the Earth shall tremble, and the Nations shall not be able to abide his Indignation, the which is due unto every Transgressor of the Law of God.* And such is our weak and frail estate now since the Fall: yea such is our wilful Stubbornness, that in many things we offend all, and become guilty before God, whose Law condemns us, and whose Justice calls for Satisfaction: so that every Soul is liable to his Indignation and Wrath, which we are no ways able, of our selves, to appease, nor stop the Proceedings of Justice from inflicting upon us the heavy Horrors and Terrors of Divine Wrath, and the Indignation of the Almighty; no, not so much as for one day, much less for time without end, or for Eternity.

Now in this our sad condition, which we are fallen into by reason of our Transgression, a Friend is risen up on our behalf, even Jesus Christ *the Son of Righteousness with Healing in his Wings*, Mal. 4. 2. who hath not only performed the Office of an High-Priest in the days of his Humiliation, *in offering his own Body* upon the Cross, to make an *Atonement* for us, and to free us from the Wrath to come, *Heb.* 10. 10.

Rom.

Ro. 5. 11. but also is *entred into heaven it self, now to appear in the presence of God for us*; Heb. 9. 24. to enrich us with such Benefits & Priviledges as Grace & Glory doth afford.

If now a poor Soul lie under the apprehensions of Gods Displeasure for some sin committed, if he want an increase of Faith in Gods Promises, if he want inward peace and assurance of Gods Favour, if he want Power against Corruption and Temptation, if he be oppressed by the violence of men, and want Patience to bear it, if he want Wisdom or Knowledg in the things of God, or any Grace or good thing whatsoever, would this poor Soul make its humble address unto God, the Father of all Mercies and Fountain of all Supply to all our Wants, from whom every good and perfect Gift proceedeth, that he would grant a continual Supply of all good things, according as the conditions of his poor Creature doth require. Then behold, O thou poor Soul, behold thy Friend at Court, Jesus Christ in his unchangeable Priesthood, and ever glorious Exaltation on the right hand of the Majesty on high, there to appear in the presence of God for us, in all the approachings of thy Soul unto God; take this Friend with thee, he is able to save them to the uttermost

most, that come unto God through him, seeing he ever liveth to make Intercession for us, *Heb.*7.24. There is no approaching to the Father without the assistance of the Son, our faithful High-Priest, Mediator and Advocate, as he himself hath said, *I am the way, (saith Christ) the Truth and the Life, no man commeth to the Father but by me*, Joh.14.6. *I am the Door*, saith Christ, *by me if any man enter, he shall be saved, and shall go in and out, and find Pasture*, Joh.10.9. as if he should have said, I am the way, or place of entrance to the Father; by me, if any man enter, he shall go in and out, that is, he shall have free access unto the Father, *Ephesians* 2.18. and he shall find Pasture, even such spiritual enioyments, as shall abundantly refresh, repleniſh and content the Soul even to its full satisfaction.

When Christ foretold to his Disciples his Exaltations to the Father, and the great concernment he should be unto them therein, as their High-Priest, to intercede for them, he leaveth these Expressions, with other, upon their Spirits, for Comfort and Encouragement in times of Sorrow and Affliction, and as a piece of Divine Counsel useful upon all occasions: *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will*

give

give it you: hitherto ye have asked nothing in my Name: ask and you shall receive, that your joy may be full: these things have I spoke unto you in proverbs, the time cometh when I shall no more speak unto you in proverbs: but I shall shew you plainly, of the Father: at that day ye shall ask in my Name, and I say not unto you, that I will pray the Father for you; for the Father himself loveth you; because ye have loved me, and have believed that I came out from God, Joh. 16. 23, 24, 25, 26, 27.

If Christ enjoyn, his People must obey:
But their Priv'ledg is, he helps'em in their way.

I cannot well pass these Words, without observing some of the particulars therein contained, first the thing enjoyned, and that is Prayer: secondly, the Person enjoyning, that is Jesus Christ: thirdly, the Persons enjoyned, which are Disciples, or persons learned and taught by Christ: fourthly, the Person to whom the Disciples are directed to present their Petitions, and that is God the Father: fifthly, the means or way of Acceptation, & that is, they are to pray unto the Father in Christs Name; *Whatsoever ye ask the Father in my Name* (saith Christ) *he will give it you.*

There are three Specialties included in

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What Christ enjoin, his People must obey
[illegible] their Strength: He helps [illegible]

Three Specialties in Christs Name, the which being observed in our approaches to the Father, are very prevailing for our Acceptance with him.

word, *Name*, which we are to observe in order to the right performance of the Duty of Prayer: The first is Christs Authority or Command; as when a poor Soul in the sense of its Wants and Weakness shall approach unto God upon this or the like account, saying, Father, I thy poor unworthy creature being made in some measure sensible of my own Wants and Imperfections, and of thy Fulness and All-sufficiency, do humbly appear in thy presence, being directed to Thee, the Fountain of all Supplies, by the special Command of thine only Son, in whom thou art well pleased, in whom thou hast made many gratious Promises to thy People, have respect, I pray thee, as thou hast to thy Son, so also to thy poor Creature, that exerciseth Faith in the Promises and in the Commands of thy Son, whom thou hast ordained to be King of Saints, and by whose Authority I now approach thy presence, and for whose sake, I pray thee, grant supplies of Grace and spiritual Assistance according to thy Divine Wisdom and good Pleasure, to the further enabling thy poor Creature to glorifie thy Name in this my present Pilgrimage, that my

The first is Christs authority.

True Faith applies both Promise and Command.

Soul

Soul may be supported in the many ſtraights and troubles that this World af-fords; and ſo confirmed in the aſſurance of everlaſting Peace and Conſolation with thy Son, and with thy Saints, in eternal Bliſs and Happineſs. Thus when a poor Soul, through the Exerciſe of Faith in the Commands of Chriſt, is drawn forth con-cientiouſly, to act in obedience thereunto, it is, doubtleſs, an argument greatly pre-vailing with the Father; for Obedience to the Son is agreeable to the Fathers Will, and hath many precious Promiſes annexed thereunto.

A ſecond Specialty, or prevailing Argu-ment, included in Chriſts Name, doth ariſe from the Influence and Operations of the Word and Spirit of Chriſt upon the Crea-tures Affections, whereby the Love and Deſire of the Soul is bent toward the en-joyment of Spiritual things, with holy Longings, thirſtings and pantings after God; and for further participations of his Grace, making its addreſs unto God in theſe or the like words, ſaying, Fa-ther, I thy poor unworthy Creature, unto whom thy Son Jeſus Chriſt hath appear'd, in the Divine Illuminations and Operati-ons of his Spirit, in and through thy Word, whereby I am, in ſome meaſure, made

ſenſible of my own Wants, and of
Fulneſs & All-ſufficiency that is in the
ſupply the ſame, do humbly appro
thy preſence upon the account of
Son Jeſus Chriſt, being directed to
for Supplies by him whom thou haſt or
ned not only King of Saints, but alſo
Prophet of thy People, to teach them
bedience to thy Will.

Behold, O Lord, the chief Cauſe
Ground of my coming to thee, even
Son, thine only Son, he it is that quick
me, and raiſeth up my Affections tow
thee, by the powerful Influences an
perations of his holy Spirit, whereb
Riches of thy Grace is, in a meaſure,
my Soul diſcover'd, my hope of accept
with thee much reviv'd, my love unto
ſomewhat enflamed, and the deſires o
Soul after more enjoyments of thy ſp
Grace and Favour much enlarged: th
fore, O Righteous Father, I pray
behold me in thy Son, as being enligh
moved and quickened to come unto
by him: it is his work upon my hear
pernatural and divine, even the Eff
his Prophetical Office, whereby
poor Creature am made ſenſible o
own Wants and Neceſſities, and wh
I behold a Fulneſs for Supply in thy

ed Self, and whereby my Soul is drawn forth towards thee, with earneſt deſires after more Communications of thy Grace and Favour.

And now, Dear Father, I pray thee, behold the Work of thy Son upon my Soul, yea thine own Work in and through him, and ſatisfie thoſe longing Deſires wrought in me by vertue thereof, with aſſurance of Acceptance with thee, and of the Communication of the Gifts and Graces of thy holy Spirit, to the repleniſhing of my Soul with ſpiritual injoyments, and to the further enabling me to walk before thee in the ways of Holineſs, to the Glory of thy Name, and to the everlaſting Conſolation of my Soul through Jeſus Chriſt: to whom with thee and thy holy Spirit be aſcribed all the Honour, Praiſe and Glory both now and for ever. *Amen.*

Thus when the poor Soul can make its approach to the Father of Mercies, experiencing the Work of Divine Grace by Jeſus Chriſt, enlightening and quickening to holy Duties; ſo that the Creature can truly plead, that Jeſus Chriſt, executing his Prophetical Office upon the inward Man, is the Ground and Cauſe of its approaches to the Father. This, doubtleſs, is an Ar-

gument greatly prevailing with him for Acceptation, and for an Answer of Peace from him, seeing the original Ground and moving Principle is his own work of free Grace upon the Creature, wrought by his own Son, through the operative Power of his holy Word and Spirit, to the Praise and Glory of his Name.

When the Lord doth work the Love and Desire of a Soul unto himself, it is a sign that he intends to that Soul a farther Benefit.

It was the main Argument of the Prophet *Isaiah*, wherewith he moved God, and strengthened his own Confidence in him: *Lord*, saith he, *thou wilt ordain Peace for us* (*and why so?*) *for thou hast wrought all our Works in us. other Lords besides thee have had Dominion over us; but by thee only will we make mention of thy Name*, Isai. 26. 12, 13.

It may be said of a Souls coming to God in the Name of Christ, as aforesaid as *David* said of his and the peoples Willingness to offer Provision for the building of the Temple: *But who am I, and what is my People, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee*, 2 Chron. 29. 14. For such frame of Spirit doth flow from a supernatural Work, wherein the Creature is taught

taught of God; the Duties which he performs, do flow as Fruits and Effects of what he hath received from the Lord, to the Glory of his Name.

Thirdly, a Christian comes to the Father in the Name of Christ, not only upon the account of the Commands, nor only because Christ, by Divine Discoveries, hath wrought an earnest Desire in him after further Enjoyments; but also when he comes unto the Father upon the account of the Merits of Christ, making his Address to this or the like effect, saying,

Most glorious God and merciful Father, in Jesus Christ, although my Sins of Omission and Commission (by which I have transgressed thy holy and just Law, and offended thy Majesty) do render me not only unworthy of the least of thy Mercies, but also worthy of thy just Condemnation to proceed against me; yet forasmuch as thy only Son Jesus Christ, in the prosecution of his Prophetick Office, hath revealed unto my Soul, that the exceeding Riches of thy Grace and free Mercy to thy unworthy Creatures, is so abounding, that thou hast given thy Son, who hath fulfilled thy Law by his actual Obedience thereunto, to the end that I, thy

poor Creature, which ſtand condemned thereby, by reaſon of my manifold Sins whereby I have tranſgreſſed the ſame, might receive a free, full and abſolute Remiſſion, Pardon, and Deliverance from the Guilt, Dominion and Puniſhment of Sin, having an intereſt in the Righteouſneſs which thy Son by his Obedience hath obtained, through the Exerciſe of that ſupernatural Grace of Faith, wrought in my Soul by the Influence of the Word and Spirit of thy Son: I therefore, thy poor unworthy Creature, am emboldened and ſomewhat enabled to appear before thee in hope of Acceptation; foraſmuch as the Riches of thy Grace and free Mercy to thy unworthy Creature is ſo abounding, that thou haſt not only given thy Son to fulfil thy Law by his actual Obedience, but alſo paſſively to ſuffer the Ignominy and Reproach of the World, and patiently to yield and offer up himſelf in obedience to thy Will and determinate Counſel unto Death, even the moſt ſhameful Death of the Croſs, ſhedding his moſt precious Blood, and undergoing the Terrors of Divine Wrath due unto us for our Tranſgreſſions, upon which account thou haſt declared thy ſelf to be a God well pleaſed in thy Son, and reconciled

unto

unto such as through a true and lively Faith are united to unto Him, whom thou hast raised again from the dead, and set at thine own right hand in Glory, now to appear in thy glorious presence for us, as an Interceder and Advocate.

Now therefore, most righteous Father, as thou hast given unto thy poor Creature this new and living way unto the Throne of Grace, to approach thy presence with free access, I come unto thee utterly renouncing all my own Righteousness, as being not any ways meritorious or deserving the least of the Mercies which thy poor Creature doth enjoy, and casting my whole dependency upon the Merits of Jesus Christ my only High-priest, Mediator and Advocate for my acceptance with thee: I beseech thee therefore, even upon the account of thine only Son, to grant me a free and full pardon of all my Sins, and to seal the assurance thereof unto my Soul, by that illuminating, quickening, sealing and sanctifying Spirit of Truth which proceedeth from thy blessed self, and from thy Son, my blessed Saviour. Therewith do thou enlighten my Understanding, that I may understand thy Mind and Will contained in thy Word: therewith confirm my Judgment in thy Truth,

Truth, and let me experience the Demonstrations of thy Love in Christ: therewith transform and rectifie my rebellious Will, and bring it to a conformity to thy Will in all things: thereby inable me to mortify my Corruptions, and let not Sin have dominion over me: thereby do thou draw my Affection unto thy self, and let not worldly Vanity be my delight.

O do thou replenish and satisfie my thirsting Soul

1 [*In want of Grace we sadly may*
Our sad Estate condole:
Nothing but Grace can satisfie
The thirsting Christian Soul.

2 *Grace is attained by that Soul*
That unto God doth cry,
By Prayer in the Name of Christ,
That asks believingly.]

with the rich treasures of thy Grace in Christ, through the operating power of thy Spirt of Truth, that my heart may abundantly rejoyce in thy saving Benefits, and be thoroughly furnished to praise thy Name.

O Lord hear, accept and answer thy poor Creature in these and all other particulars, which thou in thy infinite Wisdom judgest most expedient for thy poor Creatures

temporal

temporal and eternal well-being, to the Glory of thy Name, even for the meritorious Name ſake of thy Son, my only Redeemer and Advocate, by whom I have received Command, Direction and Encouragements to appear before thee, for whom thy poor Creatures have always cauſe to bleſs and praiſe thy holy Name: unto whom, with thee and thy holy Spirit, be aſcribed (as is moſt due) all Glory, Power, Praiſe and Obedience, by us thy Creatures everlaſtingly. *Amen.*

Thus have I briefly delivered my Apprehenſions concerning the Creatures going to God the Father by Prayer in the Name of his Son Jeſus Chriſt: wherein we may take notice of ſome particulars: as,

Firſt, what great Concernment Chriſt is to the Believing Soul now in the days of his Exaltation, whoſe Name is a prevailing Principle with the Father, in the behalf of all thoſe that come unto God therein.

Secondly, how highly it doth concern every Soul to have an Eye of Faith fixed on him, and conſider him with a due conſideration in all his Benefits.

Thirdly, conſider that, as I am upon a

uſe

use of Direction towards the Attainment of that excellent Ornament, *Holiness*: so Prayer in the Name of Christ is not one of the least of the means whereby it is attained, inasmuch as Jesus Christ (who is Truth, and cannot lye) hath crowned the Duty with a Promise of the Fathers Gift; as he hath said, *Whatsoever ye shall ask the Father in my Name, he will give it you*, Joh. 16. 23. And, lest any should reply, Lord, we know not the Father, and how shall we come unto him? he annexeth this Promise also to the other, *The time cometh* (meaning the time of his Exaltation) *that I shall shew you plainly of the Father.*

Prayer in Christs Name is an excellent means for the attaining to an estate in the Ornament Holiness: because it hath precious Promises thereunto annexed.

That Soul that would obtain a true and saving knowledg of God the Father, must take Jesus Christ for his Counsellor

And, lest there should be any scruple or doubt arise, that they should not perform the Duty aright, or not so perfect without Imperfections as to be heard of the Father, and answered by him: he annexeth this Promise also unto the rest, for their Encouragement in the Duty; *in that day* (saith he, meaning his Exaltation) *ye shall ask the Father in my Name, and I say to you, that I will pray the Father for you*, Joh. 16. 25,26.

O

O excellent Priviledg, to that Soul for whom the perfection of Wisdom, Knowledg and Fidelity is exercised to plead its cause! Christ the Wisdom of God and the Power of God is become an High-priest for ever, to intercede with the Father in the behalf of those Souls that come unto the Father with a dependency by Faith upon his Intercession, for their Acceptation with the Father: wherefore, as saith the Holy Ghost, *having an High-priest over the House of God, let us draw near in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water, let us hold fast the Profession of our Faith without wavering: for he is faithful that promised*, Heb. 10. 21, 22, 23.

Christ the Saints advocate, an excellent priviledg: wouldst thou partake of the priviledg, be active in the duty.

O! did we really consider this High-priest Jesus Christ, as in his Humiliation, so also in his Exaltation, executing his Priestly Office upon our account, that we might experimentally partake of the benefits and Priviledges thereof: how would it engage our Love to him, our Delight in the enjoyments of him, and our utmost Endeavours to answer his End in all his undertakings for us: which is, that *we should be holy and without blame before him in love*, Ephesians.

CHAP.

CHAP. VI.

Containing a Word of Advice, to consider Christ in his Kingly Office, and by Faith to embrace him in the same, in order to our better Attainment unto Holiness.

SIxthly, would we attain unto Holiness, & be found in the Ornaments thereof: then we are concerned to exercise our eies of Understanding and Faith upon the Dignity and Authority of the Lord Jesus Christ, beholding and considering of him, and submitting to him in his Kingly Office, wherein the Father hath exalted him unto his own right hand of Power, and Throne of Majesty on high, to sway the Scepter of Rule and Government in Righteousness, by his righteous Laws, Statutes and Ordinances, *Hebr.* 1. 8. and to execute Justice and Judgment accordingly against all opposers. The Prophet *Isaiah*, speaking of Jesus Christ, saith of him,

him, *he shall not judg after the sight of his eyes, neither reprove after the hearing of his ears; but with Righteousness shall he judg the Poor, and reprove with Equity, for the meek of the Earth*, Isa 11. 3,4,5.

The Father loveth the Son, and hath given all things into his hand, or into his Power and Jurisdiction, *Joh.* 3.35. *Paul* to the *Ephesians* saith, that *He*, meaning the Father, *hath put all things under his feet, and gave him to be head over all things to the Church*, which is his Body, *Eph.* 1. 22.

Christ a King by the Fathers Ordination, whose Laws and Subjects are his Kingdom.

By Headship is signified Supremacy, Soveraignty, or his Kingly Office and Authority, to give forth Laws, Statutes and Ordinances, with Order of Rule and Government, with Power to command Obedience thereunto, with Power to defend his Subjects in the proper Rights and Priviledges of his Kingdom, to plead their Cause, to revenge their Wrongs, and to crown them, his Subjects, with an immortal recompence of heavenly Glory, all the oppositions of the Devil & wicked men notwithstanding; as the Lord by his Spirit in his Word hath of old declared, saying, *Yet have I set my King upon my holy Hill of* Sion, Psal. 2. The word *Yet* is a Relative to what is in the foregoing Verses related; as if the Lord should say, Although the

Kings

Kings of the Earth and Rulers, yea, though *Herod* and *Pontius Pilate*, the chief Priests and Elders, the Scribes and Pharisees, yea all the rude multitude of the people consult together, & set themselves against the Lord, and against his anointed, saying, Let us break their Bands, and cast their Cords from us: yet for all whatever they can do, I have exalted him, & set him at my right Hand of Power and Majesty, *Act.* 5. 31. *far above all Principalities, and Powers, and Might, and Dominion, and every Name that is named, not only in this world, but also in that which is to come*: *and hath put all things under his Feet*, Eph. 1. 20, 21, 22. that is to say, all persons of what Rank and Quality soever, by what Names, Titles or Dignities soever distinguished, together with all earthly Dominions, Rules and Governments whatsoever to be at his disposing, or deposing, according to his own Will and Pleasure: all shall be brought in subjection unto him, either by active Obedience to his Laws and righteous Government, or passively to submit unto the Execution of his Justice; as it is written, *At the Name of Jesus every Knee shall bow*, Phil. 2. 9, 10, 11. the which bowing of every Knee, doth intend Subjection to his Laws, as aforesaid, or Submission

mission to his Justice; unto one of which all the whole Creation of Men and Angels shall be forced to submit unto; Such a Construction the Apostle *Paul* seemeth to put upon the words, *Rom.* 14. 11. *But why dost thou judg thy Brother, or why dost thou set at naught thy Brother? we shall all stand before the Judgment-Seat of Christ*: his ground and reason is, *because it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God*: the which Expressions the Apostle asserteth, to prove the certainty of Christs sitting on the Seat of Judgment, and that all persons in particular, none excepted, shall be forced to appear before him, to give an account how they in this life have acted in order to the Supremacy of Christ, and to receive the Sentence of Absolution into Glory, or the just and righteous, but dreadful Sentence of Condemnation into everlasting Perdition: as the Apostle *Paul* by the Spirit of God doth testifie, that will render to every Soul of Man, that doth evil, Indignation and Wrath; *But Glory, Honour and Peace, Immortality and eternal Life to every Soul of Man that worketh good, to the Jew first, and also to the Gentile; for God is no respecter of persons*, Rom. 2. 9, 10, 11.

10, 12. *every one shall give an account of himself unto God*, Rom. 14. 12.

Surely, it will then be in vain for ungodly and wicked men: be they of what Degree, Rank or Quality soever, *to call to the Rocks and Mountains to fall upon them, and hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb*; Rom. 6. 15, 16. for nothing in that day shall be found to be shelter, *vers.* 17. but an Interest in Christ by Faith, which in this day of Grace bringeth forth the fruits of Obedience to the Supremacy of Christ.

We usually say, a man forewarn'd of danger, is forearm'd; he will seek to secure himself in time, and take him for a Friend that gives him the warning.

O! how many friendly warnings hath the Lord by his Spirit in his Word given unto poor sinful mortal man, of the great and eminent dangers approaching, as to the fruits and effects of Sin? O what friendly Counsel and advice hath he laid before us for security, did we improve the same accordingly; as if his very bowels yearned towards us for our eternal preservation. O how are his Wooings and Counsels made out in his Word to all sorts of men of what Degree, Rank or Quality soever

high and low, rich and poor, free and bond, as if he was no Respecter of persons in his Warnings, Advice and Counsels, as he is no Respecter of persons in Judgment.

The Lord having made known, by his Spirit in his Servants, the certainty of his accomplishing his Decree, and fore-Determinations in exalting his Son Jesus Christ into the Throne of Kingship and Seat of Justice, gives this Counsel and Advice unto Kings, and other inferiour Magistrates, saying, *Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth, serve the Lord with Fear and Trembling, kiss the Son, lest he be angry, and ye perish from the way, when his Wrath is kindled but a little: Blessed are all they that put their trust in him,* Psal. 2. 10, 11, 12. *The Lords Advice to Magistrates.*

As if he should have said, O ye Kings and Judges of the Earth; in whose hands the Sword or Power of Magistracy is entrusted: herein doth the principle part of your Wisdom consist; let the Salutations of your Love and chief Respects be manifested towards Christ Jesus the Son of God, whom the Father hath exalted to the Throne of Government & Seat of Justice, King of Kings, and Lord of Lords;

The Wisdom of the majestrate chiefly consists in making Christ chief in his Counsel, in his Laws and Government; for thereunto is the Blessing promised.

Let the Salutations of your Love and chiefest Respects be manifested towards him, by embracing his Counsel for your Counsel, his Laws for your Laws; his Government for your Government; his Subjects that desire to obey him in his Laws and righteous Government, the people of your chiefest protection and objects of your Praise, that you may be as nursing Fathers unto them, but a terror to those that do evil; as it is written, *Isai.* 49. 23. *Rom.* 13. 3. The Lord hath signed this with the Promise of his Blessing, as before expressed.

The Spirit of God by the Apostle Paul asserting the Soveraignty of Christ, in which God the Father hath exalted him, *Phil.* 2. 9, 10, 11. doth lay down this Exhortation, *vers.* 12. as drawn from the foresaid consideration of his Soveraignty.

Phil. 1. 12 *Wherefore, my Beloved, as ye have always obeyed not only in my presence, but much more in my absence, work out your Salvation with fear and trembling.* As he had said; wherefore, as ye have hitherto subjected your selves to the Soveraignty of Jesus Christ, by Obedience to his Laws and Form of Government: so that not only in my presence, but also in my absence, you have been growing and in

sing in the same: so let your careful endeavours be in a holy, awful, reverential fear, a spirit of Humility, to be still growing & increasing with all perseverance in the Faith and Practice of all the Will of God: in as much as true Faith in Christ doth demonstrate, and shew forth it self by the fruits of sincere Obedience to Christ, and perseverence therein, hath the promise of Salvation thereunto annexed; as Christ himself did intimate unto those Jews that believed on him; *Joh.* 8. 31. *If ye continue in my Word, then are ye my Disciples indeed; and ye shall know the Truth, and the Truth shall make you free.* O did we with *David* set the Lord Jesus Christ always before us, *Psal.* 16. 8. having an Eye of Faith fixed on him, as in his Priestly Office, so also in his Kingly Office, executed in his giving forth Laws, Statutes, Ordinances and Order of Government, with Rules of Observation and Commands, and Examples for our better Obedience thereunto: see *Genes.* 49. 10. *Isa.* 9. 6. did we behold him, and seriously consider him the anointed and appointed King and Lawgiver, by the Father ordained Head over all things, to his Church in the great concerns of Gods Worship and our Salvation, the alone

exalted King of Sion, and Judg of the World, with a due consideration, Isa. 33. 22. Psal. 2. 2. Act. 5. 31, 32. Jam. 4. 12. doubtless, we might thereby the more be induced, and the better behold the great concernment that lieth upon us, to quicken our motion in the use of the means appointed by God the Father for our better attainment unto Holiness, without which no man shall see the Lord to his eternal Consolation: *for God hath appointed a day in which he will judg the World in Righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead*, Act. 17. 31.

whereof his Resurrection is a sure testimony, the which encourageth all persons to live to Christ in his way of Holiness that they may account may be comfortable in that day.

CHA

CHAP. VII.

Wherein is contained some considerations concerning the Prophetical Office of Christ, necessary to our better attainment of a Degree in the Ornament of Holiness.

OF all Wisdom demonstrated in or among the Sons and Daughters of Men, the Divine Wisdom of God in Christ is the most excellent and wonderful, most to be admired and desired.

Christ the Wisdom of God, and the Power of God, 1 Cor. 1. 24. *in whom are hid all the Treasures of Wisdom and Knowledg*, Col. 2. 3. in comparison whereof all the Wisdom of this world is but Foolishness in Gods esteem, 1 *Cor.* 1. 20. Of all cases that we are concerned to seek for Counsel in, the Case of our Souls for the Salvation thereof is our great concernment; and of all Counsellors for Advice in this case, we are most concerned to ad-

vise with Christ, and seek to him for C
sel herein: *Lord* (saith *Peter*) *to whom*
should we go? thou hast the Words of
nal Life, Joh. 6. 68. neither is there Sa
vation in any other, *Act.* 4. 12. It wa
commendable Prudence in *Mary*, that sh
was careful in this case of great concern
ment: she sits at Jesus's Feet to hear h
Words, and makes all other Concern
ments for to give place hereto, *Luk.* 10.
39, 40, 41, 42. And what was the reaso
think ye, that *Mary* was taken up in
high esteem with the Words of Chri
Doubtless this was one among the re
the Vertue and Tendency of his Wo
was unto the Attainments of Holiness,
Heavens Happiness to her Soul, the wor
of Eternal Life.

This is that Lyon of the Tribe of Ju
and Root of *David*, that hath prevail
to open the Sealed Book, *Revel.* 5.
even the Mysteries of the Kingdom,
way of Holiness, which from the beginn
was hid in God: but now made mani
for the Obedience of Faith. This is th
great Prophet of whom *Moses* spake, *D*
ing, *A Prophet shall the Lord your God r*
up unto you like unto me; him shall ye hear
all things whatsoever he shall say unto y
and it shall come to pass, that every Soul

will not hear that Prophet, shall be cut off from his people, or I (saith the Lord) will require it of him, Deuter. 18. 18. Act. 3. 22, 23.

Whence note by the way.

First, That God the Father, according to his fore-determination and ancient Promise, hath raised up Jesus Christ, and ordained him chief Prophet to his People.

Secondly, Jesus Christ is here said to be a Prophet like unto *Moses*, that is, as *Moses* in that day did stand as a Mediator between God and his People, to receive the holy and lively Oracles of the Mind and Will of God from the Mouth of God, and dispence the same unto the People in that Dispensation; so Christ is the Mediator between God and Man now under the New Covenant, to receive of the Father the lively Oracles of the Mind and will of the Father, and to communicate them unto the Sons and Daughters of Men in this Dispensation of the New Covenant.

Christ a Mediator between God and Man.

Thirdly, a third thing to be noted here, is, the Injunction or Command of the Father: *Him shall you hear in all things whatsoever he shall say unto you.*

An Admonishment to all persons to observe the voice of Christ in the Ministry of the Word.

Fourthly,

Fourthly, the Danger that will en[illegible] to that Soul that doth not hearken to t[illegible] Prophet: *I will require it of him, saith [illegible] Lord*, Deut. 18. 19.

Fifthly, One thing more is considera[illegible] in *vers.* 20. that *if any Prophet shall [illegible] sume to speak a Word in my Name, [illegible] the Lord, that I have not commanded [illegible] or that shall speak in the Name of oth[illegible] Gods, that Prophet shall die.*

An Advertisement to all Preachers, to take heed they preach not any thing that the Voice of Christ in his W[illegible] doth not own.

Would a poor Soul attain to Holinesi[illegible] so as to have an Interest in that come[illegible] Ornament, then consider Jesus Christ [illegible] the Execution of his Prophetical Office, which standeth in a revealing, or discovering the Mind and Will of God the Father unto the Sons and Daughters of me[illegible] with Advertisements and Perswasions to [illegible] Reception of the same, and a walking answerable thereunto.

The Prosecution of which Office he di[illegible] perform doctrinally in his own person [illegible] the days of his Humiliation, and in the days of his Exaltation, by his Spirit in his Apostles, by immediate Inspiration, whose Doctrine and Practice for Church-Constitut[illegible]

[illegible]tion, Order of Worship and Discipline, he confirmed to all succeeding Generations with Signs and Wonders, and Gifts of the Holy Ghost, *Heb.* 2. 4. and since more ordinarily by the Ministry of the word *confirmed*, as aforesaid: I say, more ordinarily by the Offices and Officers; as Pastors and Teachers gifted for the work of the Ministry, to teach those confirmed Truths of Jesus Christ, contained in his Gospel, unto the Sons and Daughters of Men, for their Conversion, Edification, Comfort and Confirmation of them in the Faith and Practice of all his holy Laws, Ordinances and Order of Government and Discipline, according to his own Institution, Pattern and Appointment, together with all those Promises and Priviledges in his Word of Truth, given out to them that in Love and Loyalty unto him and his Soveraignty subject unto him, and walk with him in the same.

Hereunto doth the Holy Ghost, by the Apostle *Paul*, witness, *Eph.* 4. 8. *When he ascended up on high, he led Captivity captive, and gave Gifts unto men: and*, vers. 11. *he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers; for the perfecting of the Saints, for the work*

of

of the Ministery, for the edifying of the Body of Christ; till we all come in the unity of the Faith, and of the Knowledg of the Son of God, unto a perfect Man, unto the measure of the stature of the Fulness of Christ: that we henceforth be no more Children, tossed to and fro, and carried about with every wind of Doctrine by the sleight of men, and cunning Craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ, Ephes. 4. 11, 12, 13, 14, 15.

The Gospel Verities are Gods Oracles, by him committed for standing truths to be highly prized, and faithfully embraced, the Fountain from whence they flow being considered.

Some few things I would here note by the way:

First, that the Gospel-Dispensation is the lively and holy Oracles or Word of God the Father, which Christ by his Prophetical Office hath received of the Father, and made known to us the Sons and Daughters of Men, and confirmed to us by the witness of the Father, not only by the Resurrection of his Son, but also by signs and wonders, and Gifts of the Holy Ghost, for the Glory of his Name and the Salvation of those that so embrace it, as the Oracles of God so confirmed.

Secondly those Pastors and Teachers that, in Love and Obedience to the Lord

to make the Apostolical confirmed Doctrine and Practice their Rule and Ground of Doctrine and Practice for Conversion of Souls to Christ, Constitution of Churches, Admittance of Members, Order of Government and Discipline accordingly are such as Christ hath given and gifted as Ministers in his hand, *Revel.* 1. 20. whereby he doth prosecute perseveringly from age to age his Prophetical Office, in order to Mans Salvation.

An Advertisement to Gods people, both Preachers and Hearers, to keep close to the Gospel-Rule.

Thirdly, the natural Use, Vertue and proper Tendency of the Gospel Apostolically taught, observed and confirmed, as aforesaid, is the ordinary means, by the Father put into the Heart and Hand of Christ, for Mans Edification in the Knowledg of Christ, Unity in the Faith of Christ, a Participation of the Fulness of Christ unto an attainment of Perfection in Christ, together with Stability in Christ unto Salvation by Christ, through believing in Christ, and conforming to Christ in the Teachings and Administrations thereof; wherefore, as I am upon an Use of Direction to the enquiring Soul after the way to *Holiness Attainments*, or the *Attainment to Holiness*; so I have set before thee Jesus Christ in his Offices, as an Object,

The Gospel is of great [illegible] and concernment to poor sinners, the use of tendency of it being considered.

lect, whom thou art concerned to behold by an eye of Faith, and seriously to consider him with due consideration, as in his Humiliation, so also in his Exaltation in the Execution of his Offices; as in his Priestly and Kingly Offices, so also in his Prophetical Office; consider his Wisdom, his Love, and Faithfulness, made out to poor Sinners in the Execution of his Offices; consider his Ability and Sincerity herein: his Wisdom is infinite, it's the Wisdom of God; his Counsel is holy Counsel, 'tis heavenly Counsel, the VVords of eternal Life: his Love is great Love, pure Love; 'tis such a Love that drew him forth to deny himself unto Death for Sinners; consider him in his Ability: he is Almighty, All-sufficient, full of Grace and Truth, able to save (to the uttermost) them that come unto God by him: consider him in his Sincerity; he is sincere and real-hearted in his words and actions, in all his Undertakings, and Dispensations unto poor Sinners, that look unto him, and advise with him for Counsel in their concerns for Holiness, and Heavens Attainments. Man's Rejection of his Counsel is his Sorrow; he wept over *Jerusalem*: Mans Embracing of him is his Joy; there is Joy in Heaven over one Sinner that repenteth,

ness, that turneth to the Lord, to walk with him in his holy ways, he is real-hearted and sincere in his Word and Actions: therefore wouldst attain to Holiness, that comely Ornament, look unto Jesus, behold him in his Offices, as thy Prophet to teach thee by his Counsels, thy King to govern thee by his Laws, and thy Priest to make an Atonement for thee by his Sacrifice: His Sacrifice is holy, his Laws are holy Laws; every Ordinance of Christ is holy; his Word and Counsel therein is holy: yea, all his ways are ways of Holiness; and all persons walking in the same with a due observation, are by the Holy Ghost owned for a holy People, holy and beloved.

O, wouldst thou look unto Jesus, so as to make him the Object in thine Eye, and the Subject of thy Meditations! doubtless it would be a means to direct thee in the way to holy Attainments, and quicken thy motion thereunto.

The Prophet *David* hath laid us down an example of his own Practice of this nature, *I* (saith *David*) *have set the Lord always before me*, Psal 16. 8. as if he had said, I have beheld the Lord through Grace, an Object of great Excellency to my Soul: therefore have I chosen him to

be

be the only Object, upon whom I desire always to exercise the Eyes of my Understanding and Faith, with Consideration and Meditations of his VVord, his Laws, Statutes, Testimonies, his Counsels, loving Kindness and Faithfulness in the same; as he further expresseth, *Psal.* 119. *I have chosen the way of truth, thy Judgments have I laid before me: I have stuck unto thy Testimonies, O Lord, put me not to shame*, vers. 30, 31. *I have rejoyced in the way of thy Testimonies as much as in all Riches: I will meditate on thy precepts, and have respect unto thy ways: I will delight my self in thy Statutes, I will not forget thy Word*, vers. 14, 15, 16. *thy Testimonies also are my delight and my Counsellers*, vers. 24.

Thus did *David* set the Lord always before him: and behold the Priviledges *David* reaped hereby unto himself: *He is at my right Hand*, (saith *David*) *I shall not be moved*, Psal. 16. 8. Two general Priviledges is here noted, in which is comprehended many particulars:

First, here is the Lords presence with *David* in his aforesaid Exercise.

Secondly, here is *Davids* Stability of Faith, Hope, Assurance and Confidence of attaining to the full enjoyment of the

Lord

Lord in the state of Glory, through the presence of the Lord with him: *Thou wilt shew me the path of Life: in thy presence is fulness of joy, and pleasures for evermore*, Psal. 16. 11. the sense and sight hereof fills *David's* heart with joy: *Therefore my heart is glad* (saith *David*) *and my Glory rejoyceth, my Flesh also shall rest in hope*: vers. 9.

So *Psal.* 34. 5. *They looked to him, and were enlightened: and their Faces were not ashamed*: that is, they were not failed of their Expectations.

Wherefore, wouldst thou attain to Holiness, and Heavens Happiness, look unto Jesus, advise with his Counsel in his Teachings, in his Word: exercise thine eyes of thy Understanding and Faith thereupon; it is thy great concernment in order to thy Attainments in the Ornament, Holiness: yea, so look unto him, as to consider him as aforesaid.

Consideration and Meditation are of great use in the way of Holiness: *Samuel* speaking a word of Exhortation unto *Israel*, to fear the Lord, and serve him with all their heart; the more to engage them, and make his Exhortation prevailing with them, he puts them upon the act of Consideration upon the great things

that God had done for them: *For, consider* (saith he) *what great things God hath done for you*, 1 Sam. 12. 24: as if a due consideration of Gods Mercies were of great concernment, to produce an awful Reverence of God in the heart of a people, and of great use to beget motion in his Service.

And, doubtless, did we exercise our considerations seriously upon the Lord Jesus Christ in his Offices; & consider how great things the Lord hath done and doth do for us thereby: did we consider Gods End therein, with the use and Benefits thereof unto poor, fallen, enslaved, sinful man through believing; it would, through the Blessing of God, prove to be of an engaging nature, to engage us to press after the Attainment of Holiness; and of a directing nature, to direct us in the way; also of an incouraging nature, to incourage against all difficulties lying in the way; and of a quickening nature, to quicken our motion towards the perfecting of Holiness in the Fear of God.

Israels *Ingratitude in not exercising their Considerations upon the gratious Dealings of God towards them, but upon their carnal Vanities.*

It was the great complaint of the Lord against *Israel*, even their want of Con-

sideration

ſideration, *Iſa.* 1. 3. *The Oxe knoweth his Owner, and the Aſs his Maſters Crib; but* Iſrael *doth not know, my people doth not conſider.* So in *chapt.* 5. 12. the Lord by the Prophet complaineth, ſaying, *The Harp and the Viol, the Tabret and the Pipe, and Wine are in their Feaſts: but they regard not the work of the Lord, neither conſider the Operation of his hands.*

And may it not be the great complaint of the Lord againſt the men of this Generation, as to the generality of them? that although the Lord is the owner of them, not only by Creation, but alſo by Purchaſe and Price paid; and although the Lord hath created Man with that noble Faculty of Rationality, above others of his Creatures, to the end they might be conſiderate of his Word and works of Divine concernment, to the glory of his Name; and although he hath furniſhed the Maſters Crib, even Jeſus Chriſt and his Word, with the excellent Treaſures of Wiſdom and Knowledg, Gifts and Graces, for Soul-nouriſhment in holy and heav nly Attainments, for the Glory of his Name, and the eternal Conſolation of the Soul; yea although the Lord doth many times work and operate by his Word in the Miniſtery thereof, upon the Mind, Affe-

ctions, and underſtanding Faculties, both to will and to do according to his good pleaſure; and that by his loving Invitations and perſwading Arguments, Exhortations and Promiſes: yet notwithſtanding what Ignorance of God, and Fruitleſneſs in the things of God, what little ſtrength of Grace remains in the greateſt part of the men of this Generation.

And what's the reaſon thereof? *Surely (ſaith the Lord) Wine and Muſick is in their Feaſts* (i. e.) they give themſelves up to the Vanities of this world, in the Profits and Pleaſures thereof, to fulfil the fleſhly luſtings of a carnal Heart; but they regard not the Works of the Lord, neither conſider the Operation of his Hands. Surely, would we ſeriouſly conſider the great Work of God in Jeſus Chriſt, and the Operation of his Word and Works manifeſted in this our day; how uſeful would it be unto us for Direction unto Holineſs, and to quicken our motion thereunto?

CHAP.

CHAP. VIII.

Containing some Directions tending to our better Attainment of that comely Ornament Holiness, by putting on of Jesus Christ, and abiding in him.

GReat Care and Cost is exercised by many for the putting on upon the Body, not only such Raiment necessary for the Preservation of its Health and Modesty, but also for such Attire that they think may most beautifie and adorn it to an esteem in the Eyes of Men; mean while that Attire that is of greatest concernment for the adorning of both Body and Soul, to make them comely and delightful in the sight of God, is laid by, disregarded, as Ornaments out of fashion.

Holiness is the comely Ornament, well becoming Gods House, Gods People.

As I am upon a Use of Direction to the inquiring Soul for its Attainment to Holi-

neſs, and in the foregoing Chapters have laid ſome Directions before you, in order to that Attainment, by an Act or Exerciſe of the Eyes of the underſtanding Faculties upon Jeſus Chriſt in his Offices, as King, Prieſt and Prophet, anointed and appointed thereunto by the Father.

Alſo an Act of Conſideration; to conſider him in the proſecution of the ſaid Offices, with the Uſe, End and Tendency thereof towards the Sons of Men; as the Eye-Salve for the clearing the Eyes of the Underſtanding, to behold the way of Holineſs, and the Excellency of its Attainments.

Now in further proſecution of this Uſe of Direction, I ſhall propoſe a further Action, in order to our perfecting Holineſs in the fear and way of God.

The which is, to put on the Lord Jeſus Chriſt.

Would we attain to an Eſtate in the Ornament of Holineſs: then our great concernment is, to put on the Lord Jeſus Chriſt. It is a piece of Divine Counſel, not mine, but the Lords, given by his Spirit, whoſe Office it is to lead Souls into all truth.

But put ye on the Lord Jeſus Chriſt, Rom. 13. 1[illegible]

Three

Three things are here liable to be proposed in way of Inquisition, by the enquiring Soul: as first, wherein persons are concerned to put on the Lord Jesus Christ.

Secondly, how persons are concerned to put on the Lord Jesus Christ.

Thirdly, why persons are concerned to put on the Lord Jesus Christ, in order to that Attainment of Holiness.

To the first Proposal, wherein Christ is to be put on: and that is in a threefold respect, in order to that Attainment:

First, in respect to his Offices.

Secondly, in respect to his Qualifications.

Thirdly, in respect to his VValkings.

To the second Proposal, how Christ is to be put on in respect to his Offices, Qualifications and VValkings: And,

First, to his Offices.

And that is, by an Act of Faith adheringly and dependingly; as when a Soul beholding God the Father tendering his Son in all his Offices, as King, Priest and Prophet, to the Soul; the Soul is hereby moved to accept and take (by Faith) Jesus Christ with all his Offices, so as wholly to confide in him, and depend on him, and on him alone, for a free pardon and a full Remission of its sins, and for its acceptation with the Father, through his

Atonement and Satisfaction made, by Vertue of his Prieſtly Office.

Secondly, to confide in him, and depend upon him, in order to his Kingly Office, as the only Lawgiver, unto whoſe Laws the Subjection and Obedience of the Creature is due, and ought to be performed, and as its great Protector to eternal Bliſs.

Thirdly, adheringly, by applying and relying, by confiding in him, and depending upon him in his Doctrine, teaching Advice and Counſel contained in his Word, as the only Rule and Guidance of a Soul into the paths of Holineſs and way of Salvation, by Vertue of his Office Prophetical.

Thus to put on Chriſt, doth put a Soul into poſſeſſion of moſt excellent Priviledges: as,

Firſt, Chriſts Merits, obtained by vertue of his Prieſtly Office, doth become the Souls Righteouſneſs and Juſtification unto the Fathers Acceptation.

Secondly, Obedience to the Laws of Chriſt, as King, is attended with many Bleſſings from the Father, who accepts it as Honour done, as unto his Son, ſo alſo unto himſelf.

Thirdly, by a Souls putting on of Chriſt

as its Prophet: the Soul is put into poſſeſſion of a ſure word of Prophecy, an infallible Counſel for Direction how to ſteer its Courſe both in Word and Action, ſo as to pleaſe God, and to poſſeſs his favour, *in whoſe favour is Life*, ſaith the Pſalmiſt, *Pſal.* 30. 5.

Secondly, the ſecond thing propoſed, wherein perſons are concerned to put on Jeſus Chriſt, is in his Qualifications of Grace: It is not enough for perſons to hear the Word of Chriſt, nor to act in the viſible Ordinances of Chriſt; but alſo to endeavour ſo to improve the Word and Ordinances of Chriſt, by an Application of Chriſt in the ſame to the Heart through believing, that by the Power of the Word of Chriſt in our Hearts we may attain to the Qualifications of Chriſt, in their proper nature; ruling in our Hearts by the Dominion and Power thereof, to the enabling of us to ſubdue the Qualifications of Corruption, and to bring our Thoughts, Words and Actions, our Minds, our Wills and our Affections into a conformity unto Chriſt.

And for Teſtimony hereunto, that perſons are concerned to put on Chriſt in his Qualifications, and wherein theſe Qualifications do conſiſt, I ſhall call in two or

three Scripture Evidences among many, which that infallible Spirit of Truth, proceeding from the Father and the Son, hath recorded, *Phil.* 2. 1. *If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like minded, having the same Love, being of one accord, of one Mind: let nothing be done through Strife, or Vain-glory; but in lowliness of Mind: let each esteem others better than themselves: let this Mind be in you, which was in Christ Jesus,* &c.

See here is a Unity of Qualifications required between Christ and his People; the same Mind, the same affectionate Love, the same bowels of Compassion and Mercies, the same Humility, the same Patience in the Quality, though we cannot reach the Quantity.

To this purpose is that Divine Exhortation, *Colos.* 3. 12, *Put on therefore, as the Elect of God, holy and beloved bowels of Mercies, Kindness, humbleness of Mind, long-suffering, forbearing one another, and forgiving one another, even as Christ forgave you, so also do ye; and above all things put on Charity, which is the Bond of Perfectness:* as if he had said, And above all things

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put on a real Love unto the Lord, and unto one another for the Lords ſake; and let all your Actions flow from that Original, and be therewith compounded. *This is my Commandment* (ſaith Chriſt to his Diſciples) *that ye love one another, as I have loved you*, Joh. 15. 12.

O ſee Chriſt and Chriſtians Oneneſs in the matter of Qualifications, according to what Chriſtians do or ought to preſs after, in order to the Attainment of Holineſs.

Thoſe Souls that would attain to Holineſs muſt put on Chriſt in his Offices, alſo in his Qualifications.

Thirdly, as it is the great concernment of Souls, to put on Chriſt in his Qualifications and Offices, in order to Holineſs, ſo alſo in example of walking ſutable to thoſe Qualifications. It is not enough to receive Grace, and to have the Qualifications of Grace wrought in us; but there muſt be a bringing forth the Fruits thereof, by a viſible motion and action in all thoſe ways wherein the Glory of God and the Benefit of his People is concerned, after the example of Chriſt, according to our meaſure received.

Jeſus Chriſt in the days of his Humiliation was active to adminiſter Grace unto poor

poor Sinners, for their Converſion, Edification and Salvation, according to what he had received of the Father: ſo Divine Counſel doth require every man, *as he hath received the Gift, ſo to adminiſter the ſame one to another, as good Stewards of the manifold Graces of God*, 1 Pet. 4. 10. *Edifie one another, as alſo ye do*, 1 Theſſ. 5. 11. *building up your ſelves on your moſt holy Faith*, Jude 20. *exhort one another*, Heb. 3. 13. *admoniſh one another*, Col. 3. 16. forewarn and reprove in the caſe of Sin: Theſe are ſome of the footſteps of Chriſt, that he had his motion and walking in; theſe are ſome of the footſteps of the Flock of Chriſt, wherein they are by Divine appointment to follow Chriſt in: and *he that ſaith, he abideth in Chriſt, ought ſo to walk even as he walked*, 1 Joh. 2. 6. It was commendable in the believing *Romans*, that they ſo improved the Word of Chriſt to an increaſe of Grace and Knowledg to an ability to admoniſh one another, *Rom.* 15. 14. The *Theſſalonians* were under Commendations for their edifying and comforting one another in things of God, while the *Hebrews* lay under Reproof, in that they, for the time that they had received the Goſpel, ought to have been Teachers of o-

thers,

thers, they were become such as had need to be taught again the first Principles of the Oracles of God, *Heb.* 5. 12.

The *Corinthians* were commended for keeping the Ordinances to them delivered; but at the same time reproved for not observing of them in manner and form, according to the order of the first Institution or Delivery: therefore *he that saith, he abideth in Christ, ought so to walk even as he walked:* To this agreeth those words of *Paul* to the *Corinthians*, *Be ye Followers of me, even as I also am of Christ*, 1 Cor. 11. 1. even so, not otherwise, Christ must be the Pattern for Matter, Manner and Form; Christ walked in the observation of all the Laws and Ordinances in Matter, Manner and Form, wherein his Fathers Will, his Worship and Service was concerned; *he that saith he abideth in him ought so to walk, even as he walked.* Should I by the way give one instance of Christs Observation in that holy Ordinance of Divine Institution unto a holy Use and End, that in these days is by most people laid aside, and by many violently opposed and abused, calling it a low, carnal, empty thing, a Shadow without a Substance, and a Shell without a Kernel, and the like, or worse, and the Observers of

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it had in great reproach; the which Ordinance is that Baptiſm where a Goſpel-Miniſter is the Adminiſtrator, and the Subject a Believer demonſtrating Faith in Chriſt, and much Water the Matter, and both going down into the Water, the Adminiſtrator dipping or overwhelming the Subject in the Water, in the Name of the Father, Son and holy Ghoſt, the Manner and Form. This Baptiſm, as low as ſome would lay it, is from Heaven, appointed by God the Father as a Branch of his Mind and VVill. To this Ordinance of Baptiſm in VVater did Chriſt the Son of God, and Head of his Church, ſubmit unto, in obedience to his Fathers VVill, as an act of Righteouſneſs, thereby confirming it as the VVill of God, and an act of Righteouſneſs unto his People, for to obſerve and do in obedience to the will of God; the which Ordinance Chriſt hath ratified and confirmed unto his Church, and every Soul exerciſing Faith in him, by his Authority and Command, as a ſtanding Ordinance, to be obſerved in its place, and to its Ends & Uſes, for and during the time of the Goſpel-Adminiſtration; the which is like to be until time ſhall be no longer, *Revel.* 10. 6. or the great and terrible day of the Lord come, in which

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the Lord will judg all men, and those living under the Dispensation of the Gospel, according to their embracing or rejecting of his Counsel contained in the Gospel: as it is written, *The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction, from the presence of the Lord, and from the Glory of his Power*, 2 Thessalon. 1, 7, 8.

Therefore seeing the afore-recited Baptism was by God the Father instituted as a Branch of his Will and an Act of Righteousness for Believers to observe and do; and Christ his Son hath confirmed it unto us by his personal Act therein, and also by his word of Command and Counsel thereunto: *He that saith, he abideth in Christ, ought so to walk*, so to observe the same, it being by Divine Authority made one of the footsteps of the Flock of God.

But here is one thing liable to the Inquisition of the enquiring Soul, unto which I would say something before I pass this particular.

Quest. *What is the End and Use of Baptism.* Ans.

Anſ. Baptiſm is an Appointment of God, to ſtand as a viſible ſign or token of his Covenant of Grace made in Chriſt for the Remiſſion of Sins, and Acceptation of Perſons, that through a ſupernatural Illumination do ſee themſelves ſinners & loſt by ſin, and their Redemption from the guilt of Sin, and their Juſtification unto Life, to conſiſt in Chriſt, by vertue of his Death, Burial and Reſurrection, as a Propitiation and Atonement by him made, unto his Fathers ſatisfaction, and acceptation upon the conditions of Faith and Repentance; that is to ſay, upon their embracing of him believingly unto a dependency upon his Merits alone for their Juſtification from Sin unto Life, and Repentance unto a purpoſe of Heart to live to Chriſt in his Laws and Counſel contained in his VVord: and hence it is, that Baptiſm is ſometimes called *the Baptiſm of Repentance for the Remiſſion of Sins*: Luk. 3. 3.

Firſt, becauſe by Gods Requirement it is to be attended with Repentance in the Subject unto a purpoſe of heart, to live to God, as contained in the Covenant.

Secondly, becauſe by Baptiſm God doth viſibly ſignifie both unto the Believer acting in Baptiſm, and alſo his Church, that he accepts that perſon unto a free

Remiſ-

Remiſſion of its Sins, and alſo to all his Church-Priviledges contained in his Covenant.

Thirdly, becauſe a Believer in Baptiſm doth ſignifie both to God and Man its Acceptance of Chriſt, and Repentance unto a purpoſe of Heart to live to Chriſt, by whom he receiveth the Atonement contained in the Covenant.

Fourthly, becauſe a Believer doth in Baptiſm reſemble Chriſt in his Death, Burial and Reſurrection, by which our Atonement was obtained: *Therefore* (ſaith the Apoſtle) *we are buried with him in Baptiſm into Death, that like as Chriſt was raiſed up by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life: for if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection; knowing this, that our Old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin,* Rom. 6. 4, 5, 6.

Whence note, that the Goſpel-Baptiſm is a Reſemblance of the Death, Burial and Reſurrection of Jeſus Chriſt unto Believers: Chriſt deſcended down into Death and the Grave, taking upon him the weight and burthen of the Sins of ſinful

ful Men that went astray: a Believer descendeth (in Baptism) down into the Water, an Eliment of Death, where it gaineth power, and and is therein by the Administrator buried or overwhelmed, taking upon the Command and and Example of Christ for its Rule thereunto; his Will for to obey, and taking upon him the Merits of Christ, whereby his Sins are done away.

Christ ariseth out of the Grave by the Glory of God the Father, purposely to live unto the Glory of God the Father: but one thing here, among the rest, I mind: He leaves his heavy burthen of Sin behind.

The Believer ariseth up out of the Water, as out of a Grave, by the Glory of God the Father's Grace, with purpose of heart to live unto the Glory of God the Father, through the power of Grace: and here one thing, as before, I mind: He leaveth all his former Sins behind, all done away by vertue of Christs Blood, by Faith applied in this similitude.

And now (saith *Ananias* to *Saul*) *why tarriest thou? arise, and be baptized: and wash away thy Sins, calling on the Name of the Lord*; Act. 22. 16. not that the Water in it self washeth away Sin; but the particular

particular application of Christs Death, Burial and Resurrection, with the Ends, Use and Efficacy thereof by Faith, as they are to the Eye of Faith represented by the Act of Baptism, with three Motions in the Water; as going down into the Water, buried in the Water, and arising up out of the Water, as aforesaid: the which Baptism, with the form of Words thereto, is the Gospel-Baptism, approved by the Divine Counsel of God, to be the visible sign and token of his Covenant made in Christ unto Believers, wherein God signs to them his Acceptation of them unto the Priviledges of his Covenant: they sign to God their Acceptation of the Covenant, and Christ the Mediator thereof, to live to him according to his Mind and Will contained in the Covenant.

The Apostle *Peter*, speaking of *Noahs* Ark, and eight Souls therein, saved by water, saith, *Like Figure whereunto even Baptism doth now save us, not the putting away the filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.*

Two things are here laid down as Instruments of *Noahs* Safety, the Ark and the Water: *They get into the Ark, and*

the Water carrieth up the Ark above the deluge, to their preservation. But we are principally concerned to look unto the original Ground of their Preservation, which was,

First, Gods Command and Counsel to *Noah* discovered.

Secondly, *Noahs* Faith in embracing, and acting accordingly. *Noah* believes God makes Preparation, and gets into the Ark: and therefore *Hebrews* 11. attributes their Safety unto Gods Command and Counsel, and to *Noahs* Faith: *By Faith* Noah *being warned of God*, &c.

Noah herein had the Answer of a good Conscience towards God, he acted suitable to his Will revealed, and was preserved: *Like Figure whereunto Baptism now saveth us*, saith *Peter*, *not the washing away the filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.*

Three things are here considerable in these words of *Peter*.

First, Baptism is here said to be of a saving nature.

Secondly, wherein it cometh so to be of a saving nature: and that is said, to consist in the Answer of a good Conscience towards God.

Thirdly,

Thirdly, how it cometh to be of a saving nature: and that is, by the Resurrection of Jesus Christ.

But why by the Resurrection of Jesus Christ?

First, because that the Resurrection of Jesus Christ is a sure confirmation to us, that Jesus Christ hath suffered Death, shed his Blood, for the obtaining a free and full Remission of Sins unto a Justification from the Guilt thereof, and from the Condem- thereunto belonging, even to as many as believe on his Name.

Secondly, by the Resurrection of Jesus Christ we have a sure Confirmation,

1. That he ever liveth to be a Mediator between God the Father and Man, as the chief Prophet to his People.

2. That he ever liveth to make Intercession for his People, as their High-Priest.

3. That he ever liveth to be the sole Head, King and Lawgiver, for Rule and Government unto his People, for their Direction, Protection and Preservation into a full possession of Salvation, according to the Covenant.

Thirdly, by the Resurrection of Jesus Christ we have sure Confirmation, that he ever liveth to raise us up out of the

Grave, 1 *Theſſ.* 4. 14. 2 *Cor.* 4. 14. by his power unto an eſtate of Immortality and eternal Life; we being on him, and conforming to him, according to the conditions of the Covenant: *Herein God commended his Love unto us* (ſaith the Apoſtle) *in that while we were yet Sinners Chriſt died for us, much more than being now juſtified by his Blood we ſhall be ſaved from Wrath through him: for if when we were Enemies we were reconciled by the Death of his Son, much more being reconciled we ſhall be ſaved by his Life:* that is to ſay, by his Life, whereunto he is riſen again, will he much more carry on the Management of every Branch of the Covenant, which on his part is to be performed to the crowning of all his reconciled ones with eternal Salvation, even as the Reſurrection of Jeſus Chriſt is an evidence of aſſurance unto all men, that God will by the Man Chriſt Jeſus judg the World, *Act.* 17. 31, ſo is the Reſurrection of Jeſus Chriſt a ſure evidence of Confirmation, that Jeſus Chriſt ever liveth to perform every Branch of the Covenant unto Believers, as aforeſaid, by vertue of his Offices.

Now, as it is the Counſel ond Requirement of God, that perſons ſhould through the Goſpel-Miniſtration, believe on Chriſt,

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and conform to Christ, as aforesaid; so also is it the Counsel and Requirement of God, that persons so embracing of Christ by Faith, with purpose of heart to conform to him, should visibly confess their Faith in Christ, and visibly put on the Profession of Jesus Christ by Baptism, in the way of Christ, confirmed unto us in the Gospel, *Gal.*3.27. the which Baptism, although with Water administred, doth unto the Eye of Faith comprehend figuratively the Ark of Safety, with the Mercy Seat also (*i. e.*) Christ Jesus, with the Covenant of Grace in him, which carrieth the Soul (through Faith) above the deluge of Sin and Condemnation for the same, wherein the ungodly world do sink and perish, while the Believer remaining in the Ark doth dwell in safety. Would you know the Reason why the Eunuch, when baptized, went away rejoycing? *Act.* 8.39. 16. 34. Surely he was by Faith gotten into the Ark, wherein he did behold his security from the aforesaid deluge of Sin and Condemnation; and set into a state of peace with God unto his consolation: *we joy in God* (saith the Apostle) *through our Lord Jesus Christ, by whom we have received the Atonement*, Rom. 5. 11,

Noah in believing Gods Word, and improving the Means by God appointed according to his Advice and Counsel, doth therein answer a good Conscience towards God; and answered his Conscience with peace and security, to his great joy and consolation: so a Believer in embracing Gods Word, and improving it according to his Advice and Counsel, doth therein answer a good Conscience towards God, and God doth in the said Improvement answer the Conscience with peace, and the Soul with preservation, to its great joy and consolation.

A Believer by being baptized doth thereby visibly justific God in the truth of his Word, and God does by Baptism visibly signifie his justifying of the Believer unto a participation of all his Church-priviledges, according to his Covenant.

The Publicans (saith Christ) *justified God being baptized with the Baptism of* John: *but the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him:* Luk. 7. 29, 30.

The Publicans, it seemeth, did apply the Word of God believingly: the Pharisees and Lawyers gave not so much credit thereunto.

Where

Where the Word of a King is (ſaith *Solomon*) *there is Power*: But the Adminiſtration of the Goſpel of Chriſt is not only the Word of a King, but it is the Word of the King of Kings and Lord of Lords, in whoſe Word Baptiſm ſtandeth both by Command and Promiſe, *Matth.* 28. 19. to Believers by Command, for their Obſervation, and by Promiſe to their Conſolation and Salvation.

He that believeth, and is baptized, ſhall be ſaved, Mark. 16. 16. the Word of this King is a Word of Power: *it is the Power of God unto Salvation, to every one that believeth*, Rom. 1. 16. yea it is a Word of Power alſo to the Unbeliever, for to judg him unto Condemnation for rejecting the ſame: as, ſaith Jeſus Chriſt, *He that rejecteth me, and receiveth not my Words, hath one that judgeth him: the Word that I have ſpoken, the ſame ſhall judg him at the laſt day*: (his Reaſon is) *for I have not ſpoken of my ſelf; but my Father which ſent me, he gave me a Commandment what I ſhould ſay, and what I ſhould ſpeak. And I know that his Commandment is Life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak*, Joh. 12, 48. 49, 50.

Here behold a faithful Mediator between

tween God and Man, the Man Christ Jesus; he brings nothing to the Sons of Men, but what is the Mind and Will of God the Father, for them to believe, observe and do accordingly: and as Baptism is equally confirmed to us, with the rest of Gospel-Doctrine, for to be believed, and observed in its place: so it doth greatly concern all persons exercising Faith in Christ, to observe it so as to answer the Will of God, and a good Conscience in the Administration and improvement of the same, in order to its End and Uses: and withal consider, that if it doth become a Shell without a Kernel to any persons, it is for want of Faith in the Subject upon whom it is administred: to behold the Kernel, and to feed thereon: and indeed it is the Wisdom and good Pleasure of Almighty God to order the preaching of the Word unto all people, for to beget Faith in them, and those converted to the Faith unto a visible Demonstration of the same, to be meet Subjects for Baptism and visible Church-membership by the same.

And whereas some persons do pretend they are baptized with the Spirit, and therefore slight Baptism with Water, as too low an Ordinance for them to observe

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in the administration of it, and rather plead the cessation of it than the observation of it.

In answer whereunto, consider that if any persons might have been exempted from Baptism upon that Plea, of being baptized with the Spirit: then doubtless, Christ, and also those persons spoken of *Act.* 10. might have been exempted, inasmuch as they were extraordinarily inspired with the Spirit and Gifts thereof: yet these must put on the Administration thereof, as an act of Righteousness in submission to the Will of God.

Whence note, that the highest Attainments of the Spirit and spiritual Gifts of Grace, we can attain unto in this Life, doth not exempt or free any person from, but rather obligeth the more unto, and maketh them the more meet for action in those Ordinances of Baptism and Bread and Wine in their several places, ends and uses.

And indeed it is a question, whether those persons pretending the abovesaid Plea, for their Omission and Opposition of the afore-recited Ordinances, are at all pertakers of that Spirit whereunto they do pretend: forasmuch as it is the Office of the Spirit of Truth to lead Souls into the

the Obſervation of all Truth; and not into the Omiſſion or Oppoſition of the ſame.

In the next place conſider, that although I have proceeded ſo far upon this point of Baptiſm, in order to the Vindication of it, and Believers in the Obſervation of the ſame: yet have I not digreſſed from the Matter of Direction to the enquiring Soul, in order to its Attainment to Holineſs: foraſmuch as Baptiſm, as before conſidered, is a holy Ordinance, inſtituted by the holy God unto holy ends and uſes; neither is it of the Matter of putting on of Chriſt, as before aſſerted, in order to the Attainment of Holineſs, but is comprehended in the ſame; that is to ſay, his Offices, Qualifications and Example of Walkings.

In order whereunto, conſider thoſe Words aſſerted by the Apoſtle *Paul*, Gal. 3. 27. *As many of you as have been baptized into Chriſt have put on Chriſt*: and ſo I ſhall proceed to the next particular; which is, *to abide in him*.

Fourthly, as we are concerned to put on the Lord Jeſus Chriſt, as aforeſaid, in order to our Attainment unto Holineſs, ſo alſo we are concerned to abide in him.

It is a piece of Divine Counsel delivered by our Lord and blessed Saviour Jesus Christ unto his Disciples, *Joh.* 15. 4, 5. *Abide in me and I in you, as the Branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me; I am the Vine, ye are the Branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.* Sometimes in Scripture we have this abiding in him set forth by the terms *continuing* and *persevering:* The Apostle *Paul*, putting the *Colossians* in mind of the End of Christs Death for them, which was, *Christians must abide in Christ in order to their perfecting Holiness.* *Col.* 1. 21, 22. 23.

First, to reconcile them unto himself, and unto the Father in him.

Secondly, to present them unto the Father holy, unblameable and unreproveable in his sight, he addeth this proviso, *If ye continue in the Faith, grounded and setled, and be not moved away from the hope of the Gospel, which ye have heard.*

Whence note by the way, that a well-grounded Faith in Christ, attended with stability therein, according to the Apostolical Ministration, is the principal way to attain to Holiness, to the Fathers acceptation: such will Christ adorn with the holy Robes of his own Righteousness;

and

and therein justifie them to the Fathers acceptation unto Life eternal.

Therefore, as ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, as ye have been taught, abounding therein with Thanksgiving, Col. 2. 6. I may not omit Saint *Johns* Exhortation and Advice in his first Epistle, *chap.* 3. 24, 25, 28. *Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you: ye also shall continue in the Son, and in the Father: and this is the Promise that he hath promised us, even eternal Life. And now little Children abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.*

Whence note by the way,

First, that as persons are concerned to put on Christ in order to Holiness and Heavens Attainments: so it is their stability or abiding in it that crowns them with the same: *Hold that fast which thou hast, that no man take thy Crown*, Revel. 3. 11.

Secondly, note that a person near conformity to and abiding in the Apostolical Doctrine, in all things wherein the Faith and Practice of a Christian is concerned, is the best visible Demonstration of a

Souls

Souls being and abiding in the Father and the Son; ſee 2 *Joh. v.* 9.

Thirdly, note that a people abiding in the Goſpel-Doctrine, and ſo in the Father and the Son by Faith: they do thereby much augment the joy, comfort and confidence of the true Goſpel-Miniſter (in the day of Chriſts ſecond appearing) under whoſe Miniſtry they have been conducted into that eſtate.

And now, little Children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him, at his coming. 1 Joh. 2. 28. *For what is our Hope or Joy, or Crown of rejoycing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? for ye are our Glory and Joy: for now we live, if ye ſtand faſt in the Lord,* 1 Theſſ. 2. 19, 20. *chap.* 3. 8.

Thus having briefly laid down theſe four Rules for the enquiring Soul, to obſerve in its progreſs towards the Attainment of Holineſs: as,

1. That he look to Jeſus with an eye of Faith, as he is held forth in the Goſpel-Adminiſtration.

2. To conſider him in his Undertakings for us, and in his Benefits to us.

3. To put him on in the particulars afore-premiſed.

And

And 4. To abide in him.

Now whereas there was three particulars proposed, in order to the putting on of Christ: as,

1. Wherein he is to be put on.

2. How he is to be put on: and

3. Why he must be put on in order to that Attainment.

Having laid down something to the first and second, it remains that something be said to the third, Why Christ must be put on by those that would attain to Holiness? And,

First, because he is the Center in whom all the means appertaining to Holiness is by the Father centered; *In him dwelleth all the fulness of the Godhead bodily, and ye are compleat in him*, Coloss. 2. 9, 10. Christs Person is holy, his Word is holy, his Works are Holy, his Name is holy, his Nature is holy, his Laws, Ordinances, Government, Councel; yea all in himself, and proceeding from himself is holy; he is the Fountain of Holiness, full of the Springs of God.

Secondly, Persons must put on Christ in that Attainment; because it is the Will of God, and his fore-determination and appointment from Eternity, that in Christ should that Attainment of Holiness be un-

to all persons, through believing or putting on him as aforesaid. There is no other way standing in the Election or Counsel of God to attain unto Holiness, but only in Jesus Christ, as saith the Apostle, *According as he hath chosen us in him, before the Foundation of the World, that we should be Holy and without blame before him in love*, Ephes. 1. 4. Wherefore would we attain unto an Estate in the Ornament of Holiness; would we have Christ formed in us, and we transformed into his likeness, so as to bare his Image, his Name and Nature? Would we answer God the Fathers Predestination, Election, and Calling? Would we have the assurance thereof sealed unto our Souls, and have an entrance into his Kingdom? Then put on the Lord Jesus Christ, and abide in him as afore considered; in his Offices, Qualifications, and Example of walking; its the great design of God in Christ from Eternity; its the joy of every faithful Gospel-Minister to behold such effects wrought in a people; *fulfil ye my joy* (saith the Apostle) *that ye be like minded, having the same love.* Its the Beauty of a Christian; the very quintessence of Christianity; the honour of Religion, to the glory of God.

O put on the Lord Jesus Christ, and bide in him, and make not provision for the Flesh, to fulfil the Lusts thereof.

CHAP. IX.

Containing a use of Reprehension and Admonition unto several sorts of men in this Generation; who notwithstanding the Excellency of Holiness, and the great concernment thereof, to the advancing of Gods Glory, and the Creatures Comfort, and Eternal Consolation, do wilfully neglect, or carelessly improve the way and means for the attainment thereof, as if it was an Ornament altogether out of fashion, and of no use, nor comliness to be found in it.

Of these Persons, are first

THe Ignorant Soul that sitteth down contentedly in an Estate of Ignorance, making the Custom of their Country, and the Tradition

their Ancestors, the only rule and ground for their chiefest actions; but as for the matter of Holiness, with the way and means of its attainment, the poor Creatures are meerly strangers: The Estate and Condition of such Souls is much to be lamented, in that so much means of knowledg is afforded, and so much ignorance remaining under the same, by reason of a careless negligence of applying the rational faculties of the Soul in the diligent use of the means afforded by a serious search into the revealed will of God, with due consideration and meditation of the same, thereby to gain the knowledge of him, acquaintance with him; to glorify his name, and to the establishing of the Soul in the knowledge of its Salvation.

The Spirit of God in Scripture reckoneth the said carelesness and negligence in this matter, under the notion of *folly*, and indeed it is a point of the greatest folly in the world, and to be admired, that God having given forth such excellent means of Knowledge and Salvation in the same, and the Creature not esteem it worth the improving.

Solomon was a man endued with great wisdome, and yet he seemeth not to reach the depth of the Creatures negli-

gence herein; or at least, Gods great mercy in affording such excellent means unto the Creature, and waiting upon him in the same: *Wherefore* (saith he) *is there a price in the hand of a Fool to get Wisdome, seeing he hath no heart to it*, Pro. 17. 16. yet *Solomon* layeth the cause of a persons not attaining to Wisdom, in his not improving the means; and his not improving the means, to be his folly, as we may understand him in his expressions, Prov. 24. 7. *Wisdom is too high for a Fool* (saith *Solomon*): and why? *He openeth not his mouth in the gate*; as if he had said, The way and means in which Wisdom is attainable, is by him neglected.

As without Knowledg the Mind cannot be good, so doubtless it is generally possessed with Carnality; *the which*, as saith the Apostle, *is Enmity with God*, Rom. 8. 7. and, *through Ignorance is alienated from the life of God*, Eph. 4. 18. It were much to be desired that every Soul in this Estate, would take Counsel of the Spirit of God, given out by *Solomon*, to cry after Knowledg, and lift up the Voyce for Understanding; to seek for her as for hid Treasures; implying a diligent search into God's Word, with earnest supplica-

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ons to the Throne of Grace for the attainment thereof; *Then* (saith the Text) *shalt thou understand the fear of the Lord, and find the Knowledg of God; for the Lord giveth Wisdom, out of his mouth cometh Knowledg and Understanding*, Pro. 2. 1, 3, 4, 5, 6.

I shall only present two or three Scriptures more to the consideration of those persons that sit down as satisfied and contented under this Estate of *Ignorance*, and so leave them to the good pleasure of the Almighty; the first Scripture is recorded in *Pro.* 24. ver. 3, 4. *Through Wisdom is an House builded, and by Understanding it is Established, and by Knowledg shall the Chambers be filled with all precious and pleasant Riches.* These words admit of a spiritual sence and meaning, as it may be thus: The House builded, to signify a Person or People built up in the Faith of Christ, and observation of his Truth, as Saint *Peter* teacheth in his first Epistle, *chap.* 2. *vers.* 5. *Ye also, as lively stones, are built up a spiritual House*, &c. to this sence are those words of *Jude*; *But ye beloved building up your selves on your most holy Faith, praying in the Holy Ghost*, &c. *Jud.* 20.

Secondly: You have the means by

which the building is reared up, and that is here said to be through *Wisdom*, intimating the divine Wisdom and Counsel of God contained in his Word.

Thirdly: The way of Establishment, and that is said by *Understanding*. As if a right understanding of the Mind and Will of God, or the Truth, as it is in Jesus, were the only way to a Souls Establishment therein; *Give me Understanding* (saith *David*) *and I shall keep thy Law, yea, I shall observe it with my whole heart*, (saith *Solomon*) *when Wisdom entereth into thy heart and Knowledg is pleasant unto thy Soul, Discretion shall preserve thee, Understanding shall keep thee, to deliver thee from the way of the evil man*, &c.

Psal. 119. 34.

Prov. 2. 10, 11, 12.

Fourthly: It is said, by *Knowledg*, shall the Chambers be filled with all pleasant and precious Riches; intimating the inward and uppermost Roomes of the Soul, as the Mind, the Will, Affections; yea, all the rational faculties of the Soul, shall through the true knowledge of God in Christ, be filled and furnished with the precious qualifications of divine grace, according to Christ Jesus, in a measure, and with the pleasant and comfortable manifestations of God's love in Christ, wherein is satisfying Joy and Pleasures for ever-more.

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This is Eternal Life, to know thee the only true God, and Jesus Christ whom thou hast sent, Joh. 17. 3.

Hereunto agreeth those words of *Peter* in his second Epistle, recorded in the first Chapter, *ver.* 3. whose words are these; *Grace and Peace be multiplyed unto you, through the knowledge of God, and Jesus Christ our Lord, according as his Divine Power hath given unto us all things that pertain unto Life and Godliness, through the knowledge of him that hath called us to Glory and Vertue*; whence we may note these particulars by the way.

First: The gift given unto us of God, and that is, all things that pertain to Life and Godliness.

Secondly: The way of conveyance of these things unto the Soul; and that is said to be through the knowledge of God and Jesus Christ our Lord.

Thirdly: The effects wrought in the Soul by the means received in knowledge, and that is an Estate of Godliness and assurance of Eternal Life, and also preservation in this Estate: Whence we may observe, that an Estate of Holiness, or Godliness, and Eternal Life, with all things appertaining thereunto, is the free and proper gift of God, and is highly to

Observe. be prized, and carefully improved to the Glory of God, by every Soul that desires his own well-being in the knowledge and enjoyments of God, wherein the true felicity and comfort of the Soul doth consist; the which attainments is enjoyed through a true knowledge of God in Christ. To this agreeth those words of St. *Paul*, Col. 3. 10. *The new Man is renewed in Knowledge, after the Image of him that Created him, in Righteousness and true Holiness*, Eph. 4. 24. Whence note also by the way, that in, and through a true Knowledge of God in Christ, are the Mortifications of the Old Man of Sin, and the qualifications of Grace wrought in a Soul.

O what's the Reason that there is so little Renewedness in the qualifications and Conversations of many people in our days, and so much abusing of the Sacred Name of God, by Swearing and Cursing, and many prophane speeches! as also the abuse of the Creatures by Drunkenness, and the like excess: Also the many vain carnal, loose, licentious practices, acted and observed with delight therein. Is it not the want of this Knowledge of God in Christ? Is not Ignorance the Mother of such Prophaneness and Impieties? and what's

what's the Reason that God's dear Children are many times hated and reproached, reviled and villified? *Yea*, saith Christ, *the time cometh, that whosoever killeth you, will think they do God Service.* Christ gives us this Reason; *All these things will they do unto you, because they have not known the Father, nor me*, Joh. 16. 3.

O consider, all ye that content your selves in an Estate of *Ignorance*, and solace your selves in Carnal and Worldly *Vanities*, and are careless and negligent in applying and improving the means of *Knowledge*; to the end you might glorifie God, and thereby be enabled to answer the end of God in your Creation; his end in giving his Son to die for your Redemption; and his spiritual Word, Counsel, and Advice therein for your Sanctification; that thereby in a good improvement of the same, you might be made meet to glorifie his Name, and to enjoy his glory! O consider the loss and damage that you hereby sustain, by slighting or carelesly neglecting such precious means, granted forth unto such gracious ends for a little Carnal Vanity!

Consider how you will answer it in the day of account, when for all these things God shall bring thee to Judgment.

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O! how do many Parents in this case not only prejudice their own Souls, but also the Souls of their Children, and those within their jurisdiction; whereas it is the requirement of God, that Parents should lay up the words of God in their hearts, and teach them to their Children, that they might know the Lord, and set their hope in God; they not only neglect this great concernment, but also by their own viscious lives & evil example, rather teach them the Vices of Swearing, Cursing, Drunkenness, and much Prophaneness, to God's dishonour, and their own ruine both of Body and Soul; not considering that God will require it of them, and bring them to Judgment for the same.

O how many Parents, although not so vicious and prophane, yet are so earnest in their pursuit after this worldly interest, to gain for themselves, and enrich their Children with great Portions of this earthly Treasure, as wholly to give up themselves thereunto, not minding those Treasures that are Divine, and of a more greater concernment to the gaining an interest in Christ, either for their selves or Children, by instructing of them thereunto, until death seise upon them, and summon them to the Grave; and then perhaps

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send for a Minister to pray for them: the which I do not condemn, because I know God is merciful; yet I know that God is also just, and will bring Souls to Judgment, and then whither God will accept this last Sacrifice for the whole, I shall leave to the only wise God to determine.

But know and consider that it is the undoubted Will and Requirement of God, that Parents should Treasure up the word of God in their hearts by Consideration, Meditation, and Application, believingly and diligently endeavour to plant the same word of God in the hearts of their Children, as they come to be capable of the teachings of it, to the end, that they might know the Lord, and reverence his Holy Name, observe his Will, and place their hope in him. To this purpose see and consider *Deut.* 6. 6, 7, 8. *Deut.* 11. 18, 19, 20. *Deut.* 4. 9. 10. *Psal.* 78. 5, 6, 7. To these Testimonies of the Will of God do those words of the Apostle *Paul* bear witness, *Eph.* 6. 4. *Solomon* saith, *by Humility, and the Fear of the Lord, are Riches and Honour, and Life.*

Would we have our Children truly Rich and Honourable, and live Everlastingly, so then lay up the Word of Grace

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in our own hearts, treasure it up there; *Let the Word of Christ dwell in you richly, in all Wisdom*, Col. 3. 16. Secondly: Let your diligent endeavours be to answer God's Will in making forth the same unto your Children, to their Edification, to the planting of that Immortal Seed of the Word in their hearts, that they may set their hope in God, and fear before him, and humbly walk with him in the way of his Commandements: *Train up a Child in the way that he should go, and when he is Old, he will not depart from it.* Pro. 22. 6.

Objection. If God hath Elected me, or my Children unto Salvation, he will one time or other bring us to an Estate of Salvation? But if God hath not Elected us thereto, all my labour in that kind will be to little purpose; for if there be a particular Election of persons, as there seemeth to be; then what I do in that case, is but needless, or to strive against the stream.

Answer: That there is an Election, is certain; and that God hath placed this Election in his Son Christ; is as certain; see *Eph.* 1. 4. and that persons do partake of, and witness this Election in themselves, as they imbrace Christ, believingly, and conform to him in holy Sanctity, is also tru-

true; See 1 *Thes.* 1. 3, 4, 2 *Thes.* 2. 13.

And therefore so much the rather should you give diligence to make your Calling and Election sure, by a growth and increase of Grace unto an attainment of the qualifications of grace wrought in you, according to the qualifications of Jesus Christ, and as the Apostle teacheth, *Giving all diligence* (saith he) *add to your Faith, Vertue*; and to *Vertue, Knowledge*; *and to Knowledge, Temperance*; *and to Temperance, Patience*; *and to Patience, Godliness*; *and to Godliness, Brotherly-kindness*; *and to Brotherly-kindness, Charity*. 2 Pet. 1. 5, 6, 7.

And, as there is an Election in Christ unto Salvation, through believing in Christ, and conforming to him in the way of Holiness, attainable through a careful applying and improving the means thereunto appointed; so also is there a Reprobation determined and decreed of God from Eternity, unto those persons that in love to their Lusts, and carnal, and worldly Vanities, do obstinately persist in opposing, or carelesly neglecting, do slight the means afforded, so as not to imbrace it in the love thereof, and carefully improve it to the glory of the Lord;

like as they reject God's Counsel, and his Love and Mercy in the same, to satisfie their Lusts in worldly and sinful Vanities; so the Lord hath determined that in their Unrighteousness, he will reject them, and leave them to Sathans delusions, that divine Justice may be satisfied in their Condemnation.

To this purpose consider well some Testimonies (among many) given out by God's Spirit in his Servants of old; as in 2 *Thes.* 2. 10, 11, 12. the Epistle of *Jud.* 4. Here observe, they are persons turning the grace of God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ; and withal observe, that this denial is not to be confined only to such Atheists that say there is not any God; but also those persons are herein comprehended, that in words do acknowledge there is a God and Christ, but yet although they live under the dispensation of Gods gracious word, and word of grace, yet refuse to live in God's Counsel therein contained, to live in those ways & works that their own ungodly Lusts do lead them to; and such are those persons that *Paul* to *Titus* speaketh of, that confess they know God, but in works they deny him, being abominable, and disobedient,

and unto every good work, *Reprobate*, Tit. 1. 16. and with these Scriptures consider Wisdoms Voyce, *Prov.* 1. *ver.* 20. to the end of the Chapter: Wherefore all ye that lye down securely upon the bed of Ignorance and Prophaneness, solacing your selves in Carnal Vanities, and the Mammon of this world: O look unto the Lord, who desires the Knowledge of God rather than burnt Offerings, *Hos.* 6. 6. and obedience to his Will, rather than Sacrifice. Look up and behold, it is not Ignorance and Prophaneness, but Holiness that leads to Happiness; It is not the qualifications of the Old Man, as Hatred, Malice, Envy, Evil-speaking, Back-biting, and Devouring, nor any Prophane and Carnal Vanities; but the qualifications of love to Christ, his Truth and Members, yea love to Enemies, to all men as they are the Creatures of God, the workmanship of his hands; with Peace towards all men, Mercy, Pitty, and Compassion towards the Oppressed and Distressed; Meekness, Patience, Long-suffering, Gentleness, Goodness, Faith, and Temperance; with joy and delight in the exercises of Piety and Charity, *that leads to Holiness*, *without which no man shall see the Lord*; against such (saith the Apostle)

there

there is no Law: And they that are Christs, have Crucified the Old Man or the Flesh, with the Affections and Lusts. Neither is it Ignorance, but a true Knowledge of Christ, through which the Old Man is Crucified, and these divine graces or qualifications of Christ are begotten, conceived, nourished, and preserved in the Soul, and brought forth into action, to the perfecting Holiness in the fear of God. Neither is it, a Mind, and Meditations exercised chiefly in temporal things; but a diligent and careful exercising the mind and meditations in the divine Precepts, and Counsel of God, contained in his word; with a wrestleing at the Throne of Grace, for a sanctified use thereof unto the Soul, whereby the true Knowledge of Christ, and the truth in him is obtained. VVherefore, wouldst thou have Heaven for thy Inheritance? press after Holiness. VVouldst thou be Holy? suffer not the Old Man to lye Uncrucified in thee; but press hard after the attainments of the divine qualifications of Christ, so as to have them ruling in thee; and from that principle, let all thy actions flow both towards God and men. And wouldest thou attain to this degree? press after a right knowledge of Jesus Christ and God

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in him. And wouldest thou attain to a right knowledge of God in Christ? Take the Testimonies of the Mind and Will of God contained in his Word for thy Counsellors: Advise therewith, by a diligent exercise of thy mind, and meditations therein; waiting upon God with supplications, for a blessing thereupon. *Wherewith* (saith *David*) *shall a young man cleanse his way? by taking heed thereto, according to thy Word*, Psal. 119.9.

As if he had said, by making the Word of God his chief Counsel, and regulating his thoughts, words, and actions by that rule. *Through thy precepts I get understanding; therefore I hate every false way; I will never forget thy precepts, for with them thou hast quickened me.* Psal. 119 93, 104.

O that every Soul in an Estate of Ignorance and Prophaneness, would in time consider *David*'s foot-steps, and the foot-steps of all the flock of God; and consider the experienced Benefit they did attain unto, by walking in the Counsel of the Lord contained in his word; and by way of imitation, turn their feet, their affections, unto the Testimonies of the Lord. *and up and be doing, while it is called to day, before the night cometh, when no man can work. He that gathereth in Summer, is a*

wise Son (saith *Solomon*), but he that sleepeth in Harvest, is a Son that causeth shame, Prov. 10. 5.

These words in the spiritual sence of them, giveth us this note, or observation by the way; That it is a point of excellent wisdom in a person, or people, diligently to improve opportunities and means for Heavens Attainments, while the season serveth; but shame and contempt are the attendants of a person or people careless and negligent in improving opportunities and means for Heavenly attainments in their season, or while they are afforded to them.

If thou beest wise, thou shalt be wise for thy self, Prov. 9. 12. Thy diligence in season shall redound to thy own advantage and eternal benefit. *But if thou scorneſt, thou alone shalt bear it; for God hath not called us to Uncleanness, but unto Holiness*, 1 Thes. 3. 7, 8. *He therefore that despiseth, despiseth not man, but God*, at whose *Wrath the Earth shall tremble, and the Nations shall not be able to abide his Indignation*, Jer. 10. 10. *A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished*, Prov. 22. 3. *In the fear of the Lord is strong Confidence, and his Children shall*

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have a place of refuge, Prov. 14. 26. *Surely he ſcorneth the ſcorners; but he giveth grace unto the lowly; The Wiſe ſhall inherit glory, but ſhame ſhall be the promotion of Fools*, Prov. 3. 34, 35. *The heart of the Prudent getteth Knowledge, and the ear of the Wiſe ſeeketh Knowledge*, Prov. 18. 15, *The words of the Lord are pure words*, Pſal. 12. 6. They are the words of Wiſdom, Knowledge,& Underſtanding; they proceed from the Fountain of Wiſdom, Knowledge,& Underſtanding;& God doth give Wiſdom, Knowledge, and Underſtanding thereby, unto ſuch as imbrace his Counſel in the ſame, and improve it accordingly, waiting upon him therein in love thereunto, as ſaith *David*; *Thy Word is pure, therefore thy Servant loveth it*, Pſal. 119. 140. *Thou, through thy Commandements, haſt made me wiſer then mine Enemies*, Pſal. 119. 98. *for they are ever with me; the entrance of thy words giveth light, it giveth underſtanding to the ſimple*, Pſal. 119. 130. *David* experiencing the truth of the words of God, and the vertue, uſe, and efficacy of the ſame unto his Soul, doth here ſet forth the excellency thereof to the praiſes of God, and to the encouragement of others, to prove the excellency thereof by an imbracement adhearingly; *Every word of God is pure*

(ſaith *Agur*) *He is a Sheild unto them that put their truſt in him*, Prov. 30. 5.

Every word of God is pure, his Teſtimonies, his Commands, his Promiſes, his Invitations, Exhortations, Admonitions and Reproofs; yea, all his whole Counſel is pure, flowing from a pure God, given out to pure ends, to bring defiled Sinners to a ſtate of purity; every word of God is pure in it ſelf, and pure in the eſteem of every true Child of God; the ſanctified heart: *I eſteem all thy precepts in all things to be right*, ſaith *David*, Pſal. 119. 128. *Wiſdom is juſtified by her Children*, ſaith Chriſt, *Math.* 11. 19. *Poor Publicans juſtify God*, Luk. 7. 29. by eſteeming and embraceing of his Counſel: but *have any of the Rulers, or of the Phariſes believed on him?* Joh. 7. 48. *The Phariſes and Lawyers rejected the Counſel of God againſt themſelves*, Luke 7. 30. They would not juſtify God by eſteeming and embraceing of his Counſel, as held forth by his Authority, although God witneſſed to the ſame by his mighty hand: The Poor, the Lame, and Maimed, come in at the invitation, and partake of the benefits, while the worldly intereſted perſons ſlight the invitation, and the loving kindneſs of the Inviter for their worldly intereſt ſake, to

See *Luk.* 14. 16, to the 24.

the

the procuring to themselves the displeasure of the Inviter, the Lord, and to their loss of a participation of the benefits.

And so by observing *lying Vanities*, they forsake their own mercy, that they happily might have had upon their imbraceing and improving what they were invited to. *Jonah 2. 8.*

A Word to the inordinate and open Prophane.

Wherefore, consider all ye that act the Prodigals part in Ryoting and Drunkenness, and other prophane and vicious Vanities, to the wasting of your precious time and opportunities, your temporal Estates and Wits, and all in the service of sin, to the impoverishing of your poor souls, and the souls of your Children, for want of Education in the knowledge of God; unto the Condemnation of your own souls, and the souls of your Children by your evil Example, as much as in you lyeth. O consider, that by reason hereof, not only your Children, but also your Wives and other Relations; yea, the whole land of your Nativity is forced into mourning; and especially, when God shall visit for these things; as saith the Lord by his Servants the Prophets: see one Testimony among many, *Hos.* 4. where it is said, that the Lord had a controversy with the Inhabitants of the Land: the cause seemeth two-fold

first, They lay aside truth, and the knowledge of God by the same, and acts of mercy (which the knowledge of God and truth leadeth to), as things out of request and estimation with them: Secondly, as effects ensuing, and demonstrations thereof, they fall into those great and gross abominations of Swearing, Lying, Killing, Stealing, and committing Adultery, and all excess, even unto blood; and therefore shall the Land mourn, &c. O that every such Soul would consider and act the Prodigals part in his return, and that timely, while the Fathers armes of mercy are open to embrace them: *O* (saith the Lord) *that there were such an heart in them, that they would fear me, and keep my Commandements always, that it might be well with them, and with their Children for ever*, Deut. 5. 29. *Thus saith the Lord thy Redeemer, the holy one of* Israel, *I am the Lord thy God, that teacheth thee to profit, that leadeth thee by the way that thou shouldest go: O that thou hadst hearkened to my Commandements, then had thy peace been as a River, and thy Righteousness as the Waves of the Sea*, Isa. 48. 17, 18. Note, Gods desire is that Sinners should return and live to him: Note, Those that hearken to God's Commands, so as to walk therein, are those that live to God,

and

and are blessed of him; *Blessed are all they that do his Commandements, that they may have right to the Tree of life, and may enter in thorow the Gates into the City, for without are Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth and maketh a lye,* Rev. 22. 14, 15. I, but what Estate shall these without possess, and where, the same Authour tells us, *chap.* 21. 8.

But the Fearful, and Unbelieving, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with Fire and Brimstone, which is the second death, Rev. 21. 8. *I Jesus have sent mine Angel to testify these things unto the Churches; I am the root, and the off-spring of* David, *the bright and morning Star,* Rev. 22. 16.

Secondly: A word to the industrious Worldling.

O consider ye, in whose hearts the world hath full possession, that cannot spare one corner to give entertainment to the word of God by way of meditation and contemplation thereupon, although God requires the whole heart unto himself: Consider ye that are in an immoderate pursuit after this earthly treasure: *Take heed* (saith our Saviour Christ) *and*

beware of Covetouſneſs, for a mans life conſiſteth not in the abundance of the things that he poſſeſſeth. Here me-thinks, I ſhould hear ſome ſay, that as to matter of Covetouſneſs, I think I am clear; for although I am induſtrious in my purſuit after the things of this world, yet I have not taken any thing from any man, but what I pay for; neither do I wrong any man, but pay every man his own; and therefore I think I am not guilty of Covetouſneſs.

But then the queſtion is, whether we can ſay as much in the caſe between our ſelves and God; and between us and our Souls; and between us and our Relations? and firſt, Let us conſider a little as in the matters of God; have we not in our earneſt purſuit after our worldly intereſt, ſpent the moſt part of that time that God hath required for his Service, upon our worldly intereſt? have not our minds and affections been exerciſed upon our worldly and carnal intereſts, when they ſhould be exerciſed by meditations and contemplations, with love and delight in God, his word and works, and celebrating praiſes unto his name? do we not by our earneſt purſuit after this worlds intereſt, make our bodies and ſpi-

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rits ſo dull, drowſy, and unfit for God's Service, that if we appear but one hour in a week therein, we ſpend the moſt part thereof in ſleep?

Do we not by our earneſt purſuit after this worlds intereſt, deprive our Children of that Soul-Education that is due unto them from us by God's requirement?

Do we not by our earneſt purſuit after this worlds intereſt, with-hold more then is meet from the Poor and Needy, as in acts of Mercy, Charity, Pitty and Compaſſion by God commanded?

And if ſo, is it not Coveteouſneſs? yea, is it not Covetouſneſs which is Idolatry, when that our time, our ſtrength, meditations, conſiderations; our wills and affections are ſo dedicated to the world, whereby God wants that Honour and Service that is due unto him; and our Souls want that nouriſhment that is of its greateſt concernment; and our Children want that Soul-Education that is their right and due from us to be performed to them; and the poor and needy eyes want that refreſhing, that of right by God's requirement, and the bond of Nature, and the bond of Charity, we ought to communicate unto them? *There is that ſcattereth*

tereth (saith *Solomon*) *and yet increaseth, and there is that with-holdeth more then is meet, but it tendeth to Poverty: The liberal Soul shall be made fat, and he that watereth, shall be watered also himself*, Prov. 11. 24, 25. *The merciful man doth good to his own Soul, but he that is cruel troubleth his own flesh*, Prov. 11. 17. The sence of these words is made out, and confirmed by the Apostle *Paul* to *Timothy*, 1 Epist. 6. 17, 18. *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal life*, verse 19.

O consider ye that have the world chief in your hearts, that sins of Omission are condemning sins, as well as sins of Commission. See *Matth.* 25. where you have a large description of several under the sentence of Condemnation, only charged with Omissions; as the foolish Virgins, for omitting the time and season for providing themselves of Oyle; and the sloathful Servant, that improved not his Talent

Talent to the advantage of his Lord; and the hard-hearted, and close-handed, that did not visit, relieve, and shew mercy unto the poor, distressed, and oppressed Members of Jesus Christ. Wherefore consider, and *Sow to your selves in Righteousness, that you may Reap in Mercy, break up the fallow ground of your hearts, for it is time to seek the Lord, till he come and rain Righteousness upon you,* Hos. 10. 12.

Thirdly: A word to the more knowing and seeming Religious; yet acting the qualifications of the Old Man.

Is Holiness of such concernment, as before considered; and the way of its Attainment is by putting on of Christ in his offices, qualifications, and example of walking? It may administer a word of Reprehension and Admonition unto those of us in particular, and also all persons that have attained a great measure of knowledge in the Doctrin of Christ; yea, in the foundation-principles of Christianity, and yet do not persevere to the putting on of Christ in his qualifications of grace, and example of walking, to the Crucifying of the qualifications of the Old Man. O how doth Pride abound in many knowing people, whose knowledge should teach them humility? how many Pro-

Professors, even men of great knowledge, do suffer their desires, to run on, in an immoderate pursuit after the riches and honours of this world, whose knowledge should lead them to covet earnestly the best gifts? O how is self-love and self-endednes abounding in this Generation, and that among knowing persons, whose knowledge should lead them to deny themselves more in worldly things, to follow Christ in the way of holiness; but as if those words of *Paul* were made good in our days, *Phil.* 2. 21. *All seek their own, not the things of Jesus Christs.*

O how doth that old deformed qualification of the Old Man, even Envy, Hatred, and Malice, shew it self unmortified among many knowing people, bearing the denomination of Christians, only upon the account of some differing opinions, about ceremonial circumstances; or it may be some difference in Judgment in the manner of Church-constitution, or observation of Ordinances, or order of Discipline, to the exposing one another unto the devouring jaws of Cruelty; by Imprisonment, loss of Estate and Life, for not conforming the one to the other in an outward conformity, although in judgment and conscience there is no union, an ex-

experience doth manifeſt in the dealings of the *Papiſts* with the *Proteſtants*, and the *Proteſtants* one towards another in the caſe of non-conforming outwardly in religious worſhip, in thoſe things that in judgment and conſcience they cannot act Faith in, as to be agreeable to the will of God; whereas, if Chriſtians in name would be Chriſtians in nature, and act one towards another in the qualifications of Chriſt; if difference in judgment ſhould cauſe a dividing in the matter of aſſembling in religious worſhip for conſcience-ſake; yet *Ephraim* need no more envy *Judah*, nor *Judah* vex *Ephraim*, but each enjoy his own priviledges and liberty of Conſcience in Religious Worſhip, without any more hailing into Captivity, or complaining in our ſtreets, by reaſon of the tender Conſcience being oppreſſed?

Obj. But we are commanded to contend earneſtly for the Faith once delivered to the Saints;& the more, becauſe of certain men crept in unawares, who were before of old ordained to this Condemnation, *Ungodly men turning the grace of God into Lasciviouſneſs, and deny the only Lord God, and our Lord Jeſus Chriſt*, Jude 1. 4.

Anſ. Firſt: We are to conſider the perſons concerned in the duty, of contending, to be

Chriſti-

Christians called into a Church Assembly in the faith and order of the Gospel.

Secondly: For what they should contend, and that is said to be for the Faith once delivered to the Saints, or the Doctrine of the Gospel, and the observation thereof accordingly.

Thirdly: With whom they should contend; and those are gain-sayers of corrupt principles, and gain-sayers of corrupt practices.

Fourthly: The manner of the mannagement of this contention also is considerable, and that is two-fold, as 1. Respecting persons without the Church, as not being Church-members; 2ly. Persons within the Church, as Church-members. As to persons without, there is no way of contending with them, to bring them into an imbracement of the Gospel and Church-membership thereby, but the management of the word of God unto them, and the example of a Godly life; and if they will not be won thereby, there is no other forceable means upon Gospel-record approved, that the Church of Christ should by temporal penalties force them into Church-membership, before, through Faith in Christ, they are made willing thereunto; for temporal penalties may force

force the body into a way of worſhip, but they cannot force the ſpirit; and God requireth no ſuch worſhip, for *the time is come* (ſaith Chriſt,) *that they that worſhip the Father, muſt worſhip him in ſpirit and in truth, for the Father ſeeketh ſuch to worſhip him*, Joh. 4. 23, 24. And *Paul* aſſerteth his remembrance of the believing *Romans* in his Prayers, with this teſtimony; *God is my witneſs* (ſaith he) *whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing*, &c. Note here, *Pauls* Spirit and Goſpel-truth are joyned together in the worſhip of the Father; ſuch the Father ſeeks to worſhip him: Now Club-law cannot beat theſe two together, although laid on by human might and power. As ſaith the Lord concerning Chriſt, and his building of his Goſpel-Church under the denomination of his *Zerubabel*; *not by might, nor by power, but by my Spirit*, ſaith the Lord, *Zach.* 4. 6, 7. Hereunto agreeth thoſe words of the Apoſtle *Paul*, 2 Cor. 10. 4. *The Weapons of our warfare are not Carnal, but mighty through God, to the caſting down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience*

of

of Christ: the which weapons he doth further explain, *Ephes.* 6.14. *Stand therefore, having your loyns girt about with Truth and the breast-plate of Righteousness, and your feet shod with the preparation of the Gospel of peace, taking the shield of Faith, and the helmet of Salvation, and the sword of the Spirit, which is the Word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.* These, and the like weapons, are the weapons of the holy Catholick Church, that believeth aright, and is universal in the truth, by which, they manage their contention with those that are without; and those that withstand that meanes, are to be left out of the Church in the world, during the pleasure of the Almighty, and to be judged by that means they have rejected and condemned with the world, in the day that God shall judge the world by Jesus Christ.

But secondly: The Text saith there are certain men crept in unawares, *ungodly men, &c.* It seemeth that there were some in those times, that by pretending Faith in Christ, were admitted into Church-membership, which afterwards discovered themselves by an ungodly lascivious life: These it seemeth had no right

unto

unto Church-membership, although a right to the hearing of the Word by vertue of Christ's Commission, yet not unto Church-membership; *they crept in unawares*: that is, their counterfeit Faith was not discerned, until afterwards that it appeared by error in opinion or practice.

But how must the Church contend for the Faith with these persons, and carry on the management thereof?

First: In a respective love to their persons, tendering the good of their souls, but with a hatred of their sin; and in love to their souls, to reprove and admonish them; laying before them that part of Gods Law, against which the crime is acted; that thereby, they may the better be convinced and reforme, and so by the sword of the spirit, the word of God, to deal with them, if possible, unto a Reformation. But in case no Reformation doth appear, then to proceed in the severity of Justice against them by Excommunication, according to Christ's rule and order; and thereby cast them out of the Church into the world again, as not to have any further priviledge in the Church then what the Lord affords the world, which is admittance to hear the Word for their Conversion. But what is the end of this

severity? There are divers ends; as first, To signify God's severity against sin and obstinate sinners, that as they are justly, for sin, cast out of Communion with his Church, and the gracious priviledges thereunto afforded here on Earth: So assuredly, without timely Repentance unto a Reformation, such persons are by God's determination, and shall be by the sentence of the just Judge of all the world, excluded from Communion with the Church triumphant, and all her glorious priviledges in her glorified state.

See *Matth.* 18. 18.

Secondly: To the end, that the Sinner may consider and see his sin, be humbled for it, and ashamed of it, and repent unto a reformation, that the soul may be saved in the day of the Lord: see 1 *Cor.* 5.

1 *Tim.* 1. 20.

Thirdly: To the end, the Church may preserve her own purity and holy-state, from being defiled with those sins, which if suffered, may get into other members and corrupt them; and it becometh a sin unto the Church in her neglect of duty; see the Church of *Corinth*, chap. 5. the Church of *Pergamus*, and the Church of *Thyatira*, Rev. 2. all under reproof here upon the neglect of this duty.

Neither is the Church in general, nor the Officers thereof in particular, to make Edicts

Edicts of their own deviſing, and enjoyn them as parts of God's worſhip, and to be obſerved, which are not Apoſtolically confirmed as to be the will of God, nor to Excommunicate any perſon for not obſerving the ſame, without defiling their holy ſtate with the guilt of ſin; for ſaith Chriſt unto thoſe perſons that ſtood ſtedfaſt in the Apoſtolical Obſervations, and received not the contrary, *I will put upon you* (ſaith Chriſt) *none other burthen, but that which ye have already; hold faſt till I come*, Rev. 2. 24, 25.

Whence note by the way; Firſt, That it is the will of Chriſt that his people ſhould obſerve that way of Church-conſtitution, Doctrin, order of Worſhip and diſcipline, which was Apoſtolically confirmed without diminiſhing ought therefrom, until the ſecond coming of Chriſt.

Secondly: That it is not the will of Chriſt that any Innovations or Additions to that order of Worſhip ſhould be brought in, or impoſed upon the Conſciences of his people, but that the Innovators, & Obſervers, ſhall bear their ſin, and in retaining the Obſervations of the ſaid Innovations, do thereby ceaſe from being Catholick, or a people univerſal in the Truth.

But in case Innovations are brought into the Church, and maintained by the power of the Church, and imposed upon the Members; and some of the Members cannot in Conscience bear them, what way may they take to secure themselves from the guilt of sin, that attends the Church in the Observations of such Innovations, and not sin against God? Answer, first: By contending against them, by the rule of truth, that if by any means the Church may be convinced of their Evil; and if this will not prevail, then to answer the call of God and his Counsel therein; which is, *To come forth from among them, and be separate, and touch not the unclean thing, and I will receive you*, saith the Lord, 2 *Cor.* 6. 17. *Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her, be ye clean ye that bear the Vessels of the Lord*, Isa. 52. 11. *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her Plagues*, Rev. 18. 4.

The which call of God, I do presume was justifiable in *Luther* and *Calvin*, and other Protestants, who for the abominable Innovations of the *Roman* Church, did dissent and separate from her; which although

though she was once a true Church of the Gospel-Constitution and Order, as the Apostle *Paul* in his Epistle giveth Testimony of them, calling them *Beloved of God*, and giveth thanks to God that their Faith was spoken of through-out the whole world, as in *chap.* 1. 7, 8. *And I my self* (saith *Paul*) *also am perswaded of you my Brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another*, chap. 15. 14.

Yet notwithstanding, in process of time, she hath much corrupted her self by her own Edicts and Innovations, contrary to the rule of Truth, as to become a Mistery, a *Babel* of Confusion, rather than the Catholick Church of Jesus Christ. And whereas she doth contend with her dissenters by the temporal Sword, by Fire and Fagot, and Imprisonment, and the like, she seemeth to sit on the scarlet-coloured Beast, making her self drunk with the blood of Saints, as it is written, *Rev.* 18. The which way of contending, Jesus Christ hath not allowed to his Church in all the dispensation of the Gospel, that Tares (although Tares) should be plucked up out of the world, lest they pluck up Wheat also. And if in case the Protestant Churches that have cast off the Su-

premacy of the Romish Church, and shall yet retain some of her Innovations and Ceremonial Circumstances, or bring in and impose other of their own, which are not warranted by Gospel-testimony, to be agreeable to the will of God, to the satisfying of tender Consciences, and shall exercise the like power to force the said Impositions upon the Conscience in the matters of God's Worship; then, if any persons shall in Love and Loyalty to the Lord, hearken to the call of God, and come forth and separate, to the end they may set their feet in the holy ways of God, and worship him in his holy appointments, exposing themselves to the bearing of the Cross for Jesus sake; then let the said Protestant Churches blame themselves, and not those that separate from them unto the aforesaid end; for Christ's Sheep will hearken for the voyce of Christ to warrant their undertakings in the matters of their God; they must worship him in spirit and in truth, for the Father seeketh such to worship him, wherefore *worship the Lord in the beauty of holiness*, according to the pattern in the Mount, or that which is Apostolically set forth unto us; wherefore, according to the exhortation given by the Apostle Pe-

ter,

ter, *Let us every one lay aside all Malice, Guile, Hypocrisies, Envyings, and Evil speakings; and as new-born Babes desire the Milk of the Mothers breast, and feed thereon for its natural nourishment:* So let every one of us desire the sincere Milk of God's Word, so as to feed thereon for our spiritual nourishment and growth in the knowledge of Christ, and qualifications of grace, till we have Christ formed in us, as the Apostle saith, *Gal.* 4. 19. And we conformed to his Image in Righteousness and true Holiness, according to the fore-Predestination or Appointment of God, *Rom.* 8. 29. That when he shall come as a Bridegroom, to receive his Spouse unto himself, and to settle her in his Heavenly Mansions, which he is now preparing for her, we being found in those Wedding Robes, may be accepted of him, and received by him into Communion with him to the participation of his choycest Loves, in that inheritance which fadeth not away; and in the mean time, let us (as the Holy Ghost saith) follow after those things that make for peace, and things whereby one may Edify another; and as the Apostle saith, *Let all your things be done in Charity,* 1 Cor. 16. 14. *For although* (saith the Apostle) *I*

speak with the tongues of Men and Angels, and have all the gifts of Prophecy; understand all Mysteries, and all Knowledge, and all Faith to remove Mountains; give all my Goods to feed the Poor, and my Body to be burned, and have not Charity, it profits me nothing, Cor. 13. 1, 2, 3.

Knowledge and gifts not sanctified with the qualifications of the graces of Christ, *puffeth up* (saith the Apostle) 1 *Cor.* 8. 1. *But Charity edifieth, Love worketh no ill to his Neighbor, therefore Love is the fulfilling of the Law*, Rom. 13. 10. Surely if this grace of Love in Jesus Christ was so rooted and grounded in our hearts, as to become the qualification in us, and principle from whence our words and actions both towards God and men did proceed, how would peace and unity adorn our habitations, and holiness shew forth it self to the praise and glory of God the Father? how would our knowledge, gifts, and all enjoyments be sanctified to us in the use thereof; and Envy, Strife, and Contention dissolve and fly away? But I must hasten to another Use that my Doctrin leads me to, and that is a Use by way of caution unto the Saints, or those that have attained unto a good degree in the *Ornament of Holiness*.

CHAP.

CHAP. X.

Containing a Use by way of Caution unto the Saints, or those that have attained unto a good degree in the Ornament of Holiness.

IT is a common thing among most people, that when they have cast off their old Garments, and put on new that are comely and fashionable, credible, and profitable, to be very careful and cautious, and take great heed of them lest they should be defaced with spots and stains of pollution; and it is Wisdom so to do, and a point of prudence; and if the Children of this world are so wise in their Generation, for the preserving of their temporal concerns, how much more are the Children of God concerned to exercise much wisdom and prudence, in being very cautious (with great heed and care) that their credible, fashionable, and comely Ornament of Holiness be preserved from the stains and pollutions of sin?

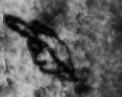
All

All sin is of a defiling nature, and doth much stain and pollute the Soul, together with its Ornaments of Holiness and Sanctity, whereunto it hath attained, and especially when they are committed against Knowledge and Grace received, as the Apostle saith to the *Galathians*, chap. 4. 8. *How be it then, when ye knew not God, ye did service to them that were no Gods; but now after ye have known God, or rather are known of God, how turn ye again?* &c. As if he had said, But now after God hath so known you, as to communicate unto you of his free grace in his Son, and the Truth, as it is in him to the comfort of your Souls, *how turn ye again?* &c. Signifying, that sins against Knowledge and Grace are of a deep defilement, and very hard to be washed out; requiring not only the hot water, or tears of true Penitency, but also a measure of infinite mercy to clear the stains thereof. O how was poor *David* fain to struggle at the Throne of Grace, with tears and fears again and again, for Infinite Mercy to come into his help, to wash out those crimson stains; and until mercy came in, all that he could do, would not clear the stains thereof! still the complaint was, *My Sin is ever before me.*

When

When sin doth stand before the Actors face,
The cry thereof is Judgment, with disgrace:
If Mercy come not in, the stain to clear,
How greatly is the Soul possest with fear?
That for its sin, it should condemned be,
And bear the Wrath that's due Eternally.

When *Peter*'s sin was set before his face, how did the sight and sence thereof cause him bitterly to weep, and wash his stain with the Laver of brinish tears, and lamenting sorrow; yet had not infinite Mercy come in to his help, how had he been foyled under the same? wherefore admire God's Mercy, but presume not upon the same for any allowance to sin; for he hath said, *Rom.* 9. 15. *I will have mercy upon whom I will have mercy. Esau* found no place of Repentance, although he sought it carefully with tears, *Heb.* 12.



Therefore of Sin, in time beware,
If you'd prevent an after care.

But Secondly: All ye that have begun in the spirit, and set your faces *Sion*-wards, O be very cautious, and take great heed, and be very watchful against sin;

sin; because as it is of a defiling nature, so is it also of a depriving nature: Sin in God's people, many times deprives them of many comfortable enjoyments, which otherwise they might happily enjoy: Sin depriveth Angels of their Heaven, Man of his Paradice, *Israel* of his *Canaan*, and many a poor soul of the manifestation of God's favour, both in temporal and spiritual enjoyments, as is evidenced by the word of the Lord in many Testimonies: whereof let us consider one testimony, *Jer.* 2. 2. *Thus saith the Lord concerning* Israel, *I remember thee, the kindness of thy Youth, the love of thine Espousals, when thou wentest after me in the Wilderness, in a Land that was not sown.* Israel *was holiness to the Lord, and the first-fruits of his increase; all that devour him shall offend, evil shall come upon them saith the Lord.* In which words the Lord puts them in mind of their former kindness and love unto him, and their walking with him in that their former state, then *Israel was holiness unto the Lord*; and yet in the next verses, the Lord is taking up this complaint against them; *What Iniquity have your Fathers found in me, that they are gone far from me, and have walked after Vanity, and become vain*; and in chap. 5. he saith,

Your

Your sins have with-holden good things from you.

From which words we may note four particulars.

First: That God's people are very apt to decline from their first degree of holiness, obtained in their first Illuminations and Experiences of God. They were holiness to the Lord in their first Espousals, but now become vain, and gone from God; the Church of *Ephesus* was eminent for God, but now fallen from her first love, *Rev.* 2.

Secondly: Note, that the people of God are usually most holy, and walk most close with God, when they have but little of these outward things to depend upon: *When thou wentest after me in the Wilderness, in a Land that was not sown, then Israel was Holiness to the Lord.*

Thirdly: Note, that the more close God's people keep to him in the way of Holiness, the sooner shall their Adversaries in their enterprises be defeated: *All that devour him shall offend; evil shall come upon them*, saith the Lord.

Fourthly: Note, that God's people declining the way of Holiness, deprive themselves of comforts very great, and not their Enemies, but themselves do oft

there-

thereby defeat, *Hos.* 8. 3. Israel *hath cast off the thing that is good, the Enemy shall pursue him.*

But Thirdly, by way of Caution.

As God's people are greatly concerned to take heed, and be very cautious of medling with sin, because it is of a defiling nature, and also of a depriving nature, so is it also of a destroying nature: Sin suffered in the Creature, and not washed out by true Repentance and rich Mercy as aforesaid, and especially when entertained with delight; O how will it not only stain our Ornaments of Grace and Holiness, but also eat up and destroy by degrees, like the Moth in the Garment, and the Worm in the Nut, the very life, marrow, and quintescence of Christianity or power of Godliness; even that love, zeal, reality, and sincerity of heart, with all those gifts and spiritual endowments and enjoyments formerly attained, until there be nothing left but an out-side form of Godliness, if that; so that the Creature becometh as to spiritual performances, and acts of grace in the life and power thereof, but like unto a man whose soul is departing, or departed, in the left but an out-side Carkass, and a

lose,

…le, yet but weak in motion, as the …y Ghoſt doth ſeem to teſtify, con…erning the Eſtate of the Church of *Sar…*, Rev. 3. 1, 2. *I know thy works* (ſaith the Lord) *Thou haſt a name that thou liv…, but art dead; be watchful and ſtreng…the things that remain, and are ready …dye.* Whence obſerve, here was only a …me; that is to ſay, an out-ſide form, …ſhew of Godlineſs; but as for the …wer of Godlineſs, the very marrow …d quinteſcence of Chriſtianity, that was …at were even at the laſt gaſp, in a dead …r a dying condition; and this ſeemeth …o be the ſtate of moſt in that Church, …*ving a few names* (ſaith the Lord) *that …ve not defiled their Garments*; from …ence we are given to underſtand, that …e main ground and reaſon that the life …d power of Godlineſs were thus de…oyed in them, was their want of watch…neſs againſt ſin; but ſuffering it to …ow and increaſe in them, either by o…miſſion of duties required, or committing …n forbidden, or both, they being al…owed and continued, without a true Re…pentance to a Reformation. To this doth …e Eſtate of the Churches of *Epheſus* and …*adira* witneſs, as alſo many other pre…ſents in holy Scripture; the which, to

run

run over so large a field, my present time and occasions will not permit; wherefore let us be very cautious how we meddle with it, but watch against it, take heed and be ware of it, and the occasions thereof, whether they be sins of Omission or Commission; all sins are of a destructive nature, and especially sins against Knowledge and Grace received, being allowed and approved of, or winked and connived at: How plentifully doth the Scripture set forth the destructive nature of sin, and particularly those Grandees, Infidelity, Hypocrisy, Heresy, Drunkenness, and Gluttony, prophane Swearing and Blasphemy, Whoredom and Adultery, Coveteousness and Idolatry, Pride, Presumption, and Oppression, and the like: The which sins are (with many other) not only destructive to soul and body, gifts and graces, but also unto Families and Church-fellowships, Cityes and Countrys, Kings and Kingdoms, as the Scriptures do plentifully evince, as saith the Lord by *Samuel*, chap. 12. 25. *But if ye shall still do wickedly, ye shall be consumed, both you and your King*; in which words are intimated as to *Israel*, so to us, that if a people do live in such a wicked vicious life, as highly to provoke God's Justice

ſtice againſt them, that then God would conſume them with ſuch Judgments, as they, nor their King ſhould be able to withſtand.

Whence note by the way, that men of a wicked vicious Converſation, thereby endeavour ruine to their King & Nation; concerned therefore is the Kings Authority for to ſuppreſs ſuch wickedneſs and grand impiety.

Secondly: Note by the way, that men in whom is civil honeſty, and Godly ſincerity, are the beſt Subjects; for whoſe ſake many times the tranquility of a City or Nation is prolonged; wherefore all ye that have any reſpect unto your Native Country, King and Kingdom, or unto your own ſouls, and yet are ſolacing your ſelves in wicked vicious ways, let *Daniels* Counſel find acceptation with you, *To break off your Sins by Righteouſneſs, and your Iniquities by ſhewing Mercy to the Poor, if it may be a lengthening of your own tranquility, and of your Country, King and Kingdom*, Dan. 4. 27.

And all ye that are Deſcipled to Chriſt, and by confeſſion of Faith and Baptiſme, have joyned your ſelves into a Congregational way of Church-communion, to live to Chriſt, and to walk with him in all his

holy appointments contained in his word, remember Christ's Counsel by way of caution to you: *Take heed* (saith he) *unto your selves, that your hearts be not overcharged with Surfeting and Drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all them that dwell upon the face of the whole Earth: Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man,* Luk. 21. 34, 35, 36. O consider, the Caution is a piece of Divine Counsel, *take heed therefore*: and as Surfetting and Drunkenness is become a part of the abounding sins of this Age and Nation, and many temptations and opportunities thereunto are presented, and many evils thereby doth ensue; take heed therefore, watch and pray against the temptations, occasions, and evils thereof; and consider, that as Drunkenness disinables and makes a man unmeet for divine Contemplations and Religious Services, so also the immoderate cares of this life makes persons unfit and unmeet for the same, and also unmeet for the enjoyments of glory: *Therefore take heed, and beware, watch and pray* against the same; also consider what dishonour it

it is to God, what reproach to religious profession, what grief to the spirit and spiritual persons, and wounds to your own Souls attend thereupon: Take heed therefore, watch and pray always, that ye may escape these things; once again consider, that unto you that are Christians by profession, these sins are sins against divine Love, Light, and Knowledge received; sins against rich grace, sins of a deep defilement, sins against Covenant-mercies and obligations, which if after we have escaped such corruptions through divine Illuminations and Experiences of God in Heavenly concernments, and shall again therewith be entangled and brought in bondage, may not the last state be worse then the first? *Therefore take heed, watch and pray*, that ye may be able to withstand all temptations, and to stand before the Son of man. If our first Parents *Adam* and *Eve*, in their estate of Innocency, did, by yielding unto one temptation against the known Law of God, so corrupt themselves and Posterity, as to stain and pollute their Ornaments of Holiness and Righteousness, and thereby disable themselves to withstand many other temptations without a divine assistance; how do we know, but we, by yielding un-

to one temptation, to transgress allowingly the Law of God known unto us, may thereby disable our selves to withstand Satan in many other of his wiles? one sin may give advantage to another; and therefore *take heed, watch and pray* for divine assistance, that ye fall not in temptation; and as we are to take heed of viciousness of life, so also of corruptness of judgment in the points of Faith by false Doctrines, which are likewise some of Satans baits and subtil wiles, wherewith he lyeth in wait to deceive; *take heed therefore, watch and pray* against the same, try before ye trust, and prove them by the word of Christ before ye imbrace; *If any bring not the Doctrin of Christ, receive him not into your house, neither bid him Godspeed, for he that bideth him Godspeed, is partaker of his evil deeds:* As saith Saint *John* in his second Epistle, *vers.* 9, 10, 11. *Take heed* (saith Christ our Saviour) *for many shall come in my name, and shall deceive many*: Take heed therefore, watch and pray, that ye may obtain a firm Faith in Christ, and a well-grounded judgment in his Counsel, contained in his Word, his Testimonies, Commands and Promises to the enabling of you to live therein, and according thereunto, to the

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perfecting holineſs in the fear of God. Plentiful is the Scripture of Cautions upon this account, whereunto I ſhall refer you, and proceed unto a further proſecution of this Uſe by way of Caution, conſidering that omiſſion of Duties required, is ſin of dangerous conſequence as well as actual tranſgreſſion. Take heed, and beware of neglect of duty, and particularly the omiſſion of action in the Word of God and Prayer: The Word or Doctrin of Chriſt is ſomtimes called the word of Faith, becauſe it is the ordinary means in the miniſtration of it to beget Faith, and to nouriſh Faith, and to compleat Faith in a Soul towards Jeſus Chriſt: It is ſomtimes ſaid to be *the power of God to Salvation unto every one that believeth*; becauſe the tendancy, uſe, and efficacy of it, is to the directing, leading, and nouriſhing of Souls up to the attainments of Salvation by Jeſus Chriſt: And as it is the requirement of God, that the Sons and Daughters of men ſhould harken diligently unto his Word in the miniſtrations of it, and to meditate therein, and to apply it, and improve it to the glory of his Name, and to their attainments unto holineſs and happineſs, ſo it becomes a duty incumbent upon us to be active therein;

Therefore take heed and beware of neglect in this great duty, and our omission thereof become our great sin, and the Word that we have omitted, become a witness against us to our Condemnation: And let those that through grace have received ministerial gifts, and imployed in the work of the Ministery, take heed of omitting willingly or carelelly what the Lord requires at their hands in order to their feeding of the Flock of God; take heed therefore of omitting, but watch and pray for opportunities to the work, and for divine assistance in the work, that ye stain not your Ornaments of Holiness by the sin of Omission.

And in the duty of Prayer, take heed of Omission, lest it become sin unto us; *God forbid* (saith *Samuel*) *that I should sin against the Lord in ceasing to pray for you*, 1 Sam. 12. 23. God's People are required to pray for an increase of Labourers in the work of the Ministery, and for an increase of gifts and qualifications sutable to the work in those that are already imployed: And if *Paul* did stand in need of, and required the Prayers of God's People, who was extraordinarily gifted; how much more ordinary gifted-Ministers? *Paul* required the Prayers of the Christians,

ons, in order to his preservation from the hands of wicked and unreasonable men: And herein Christians ought to be active at the Throne of grace in behalf of Gospel-Ministers now, and especially when the storms of Persecution arise against them.

Christians are required to pray for the civil Magistrate, for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all Godliness and honesty, for this is good and acceptable in the sight of God our Saviour. The Office of Magistracy is an Ordinance of God, appointed to execute Justice against evil doers; but for the praises and protection of them that do well; the Office is weighty, and of great concernment, and requires not only humain Wisdom and Counsel, but divine also, to the well management thereof; therefore it is of concernment that God be sought unto, both by the Magistrate, and also by the Subjects on the Magistrates behalf, for divine assistance in Wisdom, Understanding, and Faithfulness of heart; for the well management of the civil Laws, according to the Will of God, and the glory of his Name, and the Subjects priviledges; Wherefore, as Gospel-injunction

doth require the duty, take heed of omitting the same, lest it become a sin, defiling and staining the Ornament of Holiness in your attainments thereof.

Also, consider that this duty of Prayer is extended as the duty of every Christian, not only for themselves, but also for one another, and for Enemies and Persecutors: Therefore take heed, omit not the duty, lest it become sin unto us of a deep pollution; *Continue in Prayer, and watch thereunto with thanksgiving*, Col. 4. 2. *Note*, Here is a further duty to be joyned with Prayer, for Christians to be active in, and that is Thanks-giving: All our enjoyments are said to be sanctified to us by the Word of God and Prayer, and are to be received with thanks-giving. *He that offereth praise, glorifieth me*, saith the Lord: Praises and thanks-giving to God, is a Heavenly exercise, a work requirable here in the Kingdom of grace, and more perfectly performed in the Kingdom of glory by Saints and Angels in their glorified state. God that hath blessed us with all spiritual blessings in Christ Jesus, is worthy of all praise and thanksgiving to the glory of his Name; from him we receive all our spiritual and temporal enjoyments, and unto him belong-

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eth praiſe and thankſgiving to the glory of his Name: Every mercy enjoyed, calls for a return of praiſe to the Lord, from whom it doth proceed: Therefore let us be careful here, take heed of omitting this great duty, leſt we be found deep in ſin, and our Ornaments of Holineſs be defiled: Ten Leapers were cleanſed by Chriſt, but where are the nine? only one returned to praiſe the Lord.

Take heed therefore, watch and pray, that you may be ſenſible of God's mercies afforded, and not forgetful of your returns: I cannot here ſtand to number up the mercies afforded to us, they are great and large; yet here is one among the many I would ſay ſomthing to.

It is not long, ſince a ſtrong, rough, Eaſt wind did blow upon us for ſeveral years; it may be the Lord had a good end in it, as to fift us, to prove and try the reality of our hearts towards him in our undertakings, to blow away the Chaff, but to preſerve the Wheat; ſo that although tryed, yet the Lord in meaſure did debate with it; ſo that although under the left hand of affliction, yet upholden by a right hand of mercy: So that as the Apoſtle ſaith, *We were troubled on every ſide, yet not diſtreſſed; Perſecuted, but not forſaken;*

saken; cast down, but not destroyed. Herein are we to behold God's hand with much thankfulness, and to take heed that we forget not his Providences, under which rough dispensation, we may remember that we did set several days apart to seek the Lord by Fasting & Prayer, laying our condition & cause before him: And for as much as it hath pleased the Lord suddenly to turn back the rough stormy wind, and to bring a calmy Southern serene refreshing gale upon us, in such a way as was unexpected by us, although our hope in him was for a deliverance in his time, and which way should seem good unto himself, for the glory of his name; and indeed, as the Lord is admirable in all his works and ways, so in this; that by the same hand he did chastise us, by the same hand he should deliver us: as if the Lord was minded to seal the truth of those words of *Solomon* unto us; that, *the Kings heart is in the hand of the Lord; as the rivers of water he turneth it whither soever he will*, Prov. 21. 1. O who hath known the mind of the Lord, or who hath been his Counseller; did we think such a thing, or did our Prosecutors expect it? may not we herein say with the Psalmist? *When the Lord turned again the Captivity of Zion,*

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we were like them that dream: Rather question whether it was a real thing, or a fained, then readily to believe it.

But for-as-much as it hath pleased God thus admirably to answer our poor Petitions put up unto him in the name of Jesus Christ, beyond our deservings or expectations; let us in these ensuing particulars be very cautious, and take heed, and beware.

First; That we do not omit the attribution of this our deliverances to the Lord, to the glory of his Name, as the original Author thereof, and to the King as an instrument in his hand, lest the omission hereof become sin unto us, and a stain unto our holy Atchievments; but rather with *Ezra*, say, *Blessed be the Lord, that hath put such a thing as this in the Kings heart.*

Secondly; That we be very cautious, and take great heed, and beware of omitting our duty in a return of praises suitable to the benefits we receive by the Lords answering us in our requests unto him. O let it not be said of us as once of *Hezekiah*; *But he rendered not again, according to the Benefit done unto him*, 2Chro. 32. 25. And of *Israel*, that when he slew them, *Then they sought him, and enquired early*

early after God, and they remembred that God was their Rock, and the high God their Redeemer, Psal. 78. 34, 35. *but they soon forgot his works, they waited not for his Counsel*, Psal. 106. 13. But rather so apply and improve his benefits herein, as to make them the greater obligation to us to love the Lord, to trust in him, and to wait upon him in his holy appointments as long as we live, as saith the Psalmist; *I love the Lord, because he hath heard my voyce and my supplication; because he hath enclined his ear unto me, therefore will I call upon him as long as I live*, Psal. 116. 1, 2.

Thirdly: Let us be very cautious, and take heed unto our selves, and beware, that by Carnal security we abuse not our liberty and priviledge of prosperity by acts of vanity, and neglect of our duties in true Christianity, and so make our priviledge of liberty and prosperity to become of greater damage to us than ten or twelve years of Persecution hath ever yet done; for as much as we shall sin under the greater Mercies, and so must expect the greater Judgments from the Lord; There is, in a day of Prosperity, more danger of a peoples growing into Carnal Security, and forgetting of their

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God, than in a day of affliction, if we take not heed; as the Lord said to *Israel* of old, *When ye shall come into the good Land, and have Houses builded, and Vineyards, and Olives planted, and your Cattel multiplyed, and ye have eaten and are full; then beware that thou forget not the Lord thy God, in not keeping his Commandements, and Judgments, and Statutes, which I Command thee this day, that then thou forget not the Lord thy God that brought thee out of the Land of* Egypt, *out of the House of Bondage*, Deut. 6. 12.

Whence *note*, that God's People that have had great experiences of God, are in times of peace and plenty very apt to forget the Lord, and to turn aside from a due observation of his ways, and thereby defile themselves with the sins of ingratitude, and great disobedience under eminent mercies, highly provoking the Lord: would we be a holy people unto the Lord? Let *Israels* and others sins, and punishments for the same, make us timely to beware lest we stain our chiefest Ornaments thereby, and watch and pray against such ingratitude; the neglect whereof, may cause God to neglect us of those supplyes of grace necessary to uphold us; and in all our approaches to the Lord, we

are also to take heed, and be careful that our end be right; that we might glorify God in our act of Prayer, and our end of asking any thing of God, may be for our better glorifying of his Name; the end many times crowns the action; as the words of Saint *James* doth imply; *Ye have not, because ye ask not; and ye ask, and have not, because ye ask amiss, that ye may consume it upon your Lusts*, Jam. 4. 2, 3. Wherefore would we have God to supply and support us, let us not omit our duty in seeking to him; would we have him answer us in our seeking to him? then let us take heed that we omit not a right end in what we seek unto him for.

The omission of one thing more I would present, to mind, that we take heed of (lest it should become sin unto us), and that is, of omitting the ministring of our temporal things unto such as perform the Office of ministring unto us in spiritual things, especially if it be by the Minister required; for as much as the Lord hath so required and ordained that they that Preach the Gospel, should live of the Gospel: The Apostle *Paul* would have the Churches know their duty in this point, and the Ministers power to require it, although he voluntarily would rather work

work with his hands, then to be chargable to the Churches: But as for me, as I have not been chargable hitherto in that nature, for what hath by me been done upon that account, so do I not desire to make the Gospel chargable to any, except the greater necessity; yet as *Paul* would, so would I have Christians know their concernment in this point, as well as other points of Christianity, and to take heed, lest Omission here do not become a sin of deep pollution, since it is doubtless the requirement of God: see 1 *Cor.* cap. 9. *Gal.* 6. 6. And let the Minister on the other hand take heed, and beware, that he make not temporal means and honour the chiefest end and master-wheel of his motion in the work of the Ministry, and it become a pollution of the Ornaments of holiness unto him.

Also take heed and beware of omitting actions of charity towards the poor, and it become our sin; *For as much* (saith Christ) *as ye have not done it to one of the least of these my Brethren, ye have not done it unto me; go ye therefore into everlasting fire prepared for the Devil and his Angels: But he that giveth to the Poor, lendeth to the Lord, and he will repay it: Blessed is the man that considereth the Poor, the Lord will*

will deliver him in the time of trouble.

And so I shall conclude this Use by way of Caution, with those words of *Deut.* 4. 9. *Only take heed to thy self, and keep thy Soul diligently, lest thou forget the things that thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy Sons, and thy Sons Sons.*

CHAP. XI.

Containing a Use of Encouragement unto Believers, to Press after the attainment of Holiness, and to Persevere therein.

THe first consideration I shall propound for Encouragement in the prosecution of this design, for an Estate of Holiness, is, the warrantableness of the design; it is highly approved of God, insomuch that God doth command the prosecution of this design: *Be*

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ye holy, for I the Lord your God am holy. Persons prosecuting this design for holiness in God's way, out of which there is no attainment, they do hereby answer God's Will, and a good Conscience, the which is a good encouragement in the prosecution of a design; a good issue and success thereof may be expected: But Secondly,

A second ground of encouragement in the prosecution of this design, may arise upon the consideration of the promise of assistance in the management of this design for holiness, made to the prosecutors of the said design.

A man having a design for his advancement in this world, either for the obtaining some great Estate of Land, or place of Honour and Dignity, and having the word of a King for his assistance, by his Countenance, his Court and Counsel, his Laws and Authority for the accomplishment thereof; how doth this raise up, and enlarge the heart of this man with encouragement in the prosecution of his design, and confirm his hope of attaining his end therein? How much more may the Christian-Soul be raised up with confidence, and his heart enlarged with encouragements in his design for holiness,

and hope of attaining unto the perfection thereof? Considering he hath not only the command, but also the promise of him who is the King of Kings, the Omnipotent, Immortal, and Omni-present Majesty of Heaven and Earth, with all his Heavenly Court and Counsel, Laws and holy Appointments to protect and assist us in the management of this great design for our attainments unto holiness; *without which no man shall see the Lord.*

O what an assistance is this, for a poor Soul to have the whole Court of Heaven to assist him in his design and management thereof, where God the Father by his holy appointment doth ordain his holy Word and Counsel therein, to inform us, his holy Spirit to enable us, his holy Angels to encamp about us, to minister security to us in the said design, and his holy Son, Jesus Christ, to Crown us with the perfection of Holiness in himself; considering also that he is faithful that hath promised, who also will do it.

O what great encouragement is this that the Lord hath laid before us? What rich grace is this, that God doth not only command us to be holy, because he is holy, but attends upon us with all holy means appertaining to the attainment of

an holy ſtate; that we in a good improvement of the means, according to his Counſel againſt Sin and Satan, and our own Corruptions for the attainment of a holy life; we might both Plow in hope, and Sow in hope of Reaping a ſure and certain Eſtate of holineſs in its perfection, to the great joy and conſolation of the ſoul, in the ſweet enjoyments of Communion with the Lord: But Thirdly,

As we may be encouraged in this deſign, by the warrantableneſs of it, God highly approving of it; and ſecondly, from the promiſe of God to aſſiſt us in the management of the deſign: So thirdly, we may be much encouraged upon the conſideration of the faithfulneſs of him that hath promiſed aſſiſtance to us; *Know therefore* (ſaith *Moſes*) *that the Lord thy God, is God, the Faithful God which keepeth Covenant and Mercy with them that love him, and keep his Commandements to a thouſand Generations*, Deut. 7. 9. This is an excellent encouraging argument and attribute of God, to ſtrengthen the courage and confidence of a Chriſtian in this deſign, for the perfecting holineſs in the fear of God; if a Chriſtian in the management of this deſign, do meet with temptations and oppoſitions by the Lords

of the flesh, the Devil, or Wicked men, here is a special ground of courage and confidence; *God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also, make a way to escape, that ye may be able to bear it*, 1 Cor. 10. 13.

Should a Christian in his management of this designe be possessed with some fear or jealousie of its own Imperfections and Weaknesses, that by reason of the same it shall not attaine unto an estate of Holiness, to stand acceptable without blame in the sight of God: Here in this Case consider, that *God is faithful who hath Called you unto the fellowship of his Son Jesus Christ our Lord, who will also confirme you unto the End: that ye may be blameless in the Day of our Lord Jesus Christ*: Wherefore thou Christian Soul pressing after the attainment of Holiness, consider Gods faithfulness as a remedy against any fears, doubts, or jealousies, that may arise upon the sight or sense of thy own weakness and imperfections: hath God also called thee unto the fellowship of his Son, to walk with him in his holy Laws and Council contained in his Word, striving against Sin, for to attain unto an

1 Cor. 1. 8, 9.

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Holy ſtate? God hath alſo called thee unto the fellowſhip of his Son; in the participation of his Righteouſneſs and true Holineſs; in which Robes he will accept thee as unblameable in his ſight: *Faithful is he that calleth you, who alſo will do it*, 1 Theſ. 5. 24. Therefore preſs after Holineſs, but againſt the deblements of ſin, depending on Chriſt for perfection therein, who Crowns Saints endeavours, and adds to their ſtore, his own perfect purity; to acceptance evermore.

Thou haſt a few names (ſaith the Lord to the Church of *Sardis*) *That have not defiled their Garments.* It ſeemeth theſe few perſons did carefully endeavour in the uſe of the means, to keep up and nouriſh the life and power of Godlineſs in them, ſo as not to allow themſelves in that deadneſs and ſloathfulneſs that others were found in, nor in thoſe falſe doctrins and opinions that were on foot among others; neither in thoſe looſe and lacivious practices and abominations of the times; but their hearts being real to the Lord, and their careful endeavours was to keep themſelves undefiled from the ſins of the times.

So the Lord Jeſus Chriſt doth record them here, according to their careful en-

deavours and integrity of [illegible] hearts, although they might have failings and imperfections, without which there is no man on this side the grave; yet they being not allowed, but endeavoured against, the Lord seems to take not any notice thereof, nor layeth any thing to their charge on that account; for as much as such souls, thus conscientious of sin, do in the sence of their own imperfections, the more humble themselves before the Lord, admiring his mercy, and judge themselves unworthy of the same. Well, but what of these few; *They* (saith the Lord) *shall walk with me in white, for they are worthy.* *Note*, here for encouragement in this design for holy attainments, two things especially laid down in promise to such: First, Union with Christ in his white robes of Innocency, Righteousness, and Holiness in the perfection thereof; Christ will cover the failings and imperfections of such souls with his own perfections. Secondly: Here is Communion with Christ, Christ accepts them in Communion with himself; *They shall walk with me in white*: Christ puts his perfections upon them, as aforesaid, and makes them meet-Companions for himself; *They shall walk with me*: O what rich grace is this? what an

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encouragement is here to preſs after ſuch attainments, when Chriſt hath engaged himſelf to make up our wants with his own fulneſs; our imperfections, with his own perfections, and thereby make us meet for fellowſhip with himſelf; *They ſhall walk with me in white, for they are worthy.* *Note,* Here Chriſt ſeems to attribute a worthineſs in them of theſe priviledges, although in all that they have done, is but their duty, and not deſerving at the hand of Chriſt ſo great priviledges; but ſuch is the gracious goodneſs of the Lord, that he will not let the gift of a *cup of cold water,* Math. 10. 42. that is given to one of his Diſciples, for his ſake, go unrewarded; how much more reſpects will he freely ſhow towards thoſe that for his ſake in love to him, do improve his Counſel unto a denial of themſelves in all *ungodlineſs and worldly* (Tit. 2. 11, 12.) *Luſts and Vanities,* to walk with Chriſt in his Counſel, confeſſing his Name, and profeſſing his truth, in oppoſition to Sin, the World, and the Devil, to the management of this deſign of perfecting holineſs in the fear of God, to the glory of his Name: Yea, ſo doth Chriſt reſpect ſuch ſouls, that he confirms his former words with a ſecond Confirmation; *He that o-*

vercometh the same, shall be Cloathed with white Rayment, and I will not blot his name out of the book of Life, but I will confess his name before my Father, and before his Angels, Rev. 3. 5. O what great encouragements hath the Lord laid before us! if we are upon the management of this design for holiness in the way of Christ's Counsel, He will Cloath us with his own Robes, and keep our names clear in the book of Life; and confess our names, and bear his Testimony for us before his *Father*, and before his *Angels*, as he also testifyeth, *Math.* 10. 32.

O behold the faithfulness of God, that as he hath commanded us to be holy, so hath he graciously promised his assistance to us in our endeavours, by his Divine Counsel in his Word to inform us, by his Spirit to enable us, his Angels to secure us; and by his Son, to Crown our weak performances with his own perfections, to his gracious acceptation; *He hath made us accepted in the beloved*, Eph. 1. 6.

Thus having briefly presented three general grounds, comprehending many particulars, for encouragement to the Christian soul, that in love and loyalty to the Lord, entereth a design for holy attainments. As first: The warrantableness of the de-

design, God manifesting his approbation of it by his command thereunto. Secondly: God's promise of assistance. Thirdly: His faithfulness in performing of his Promise. I shall only present a fourth ground of encouragement, which is as followeth.

A fourth ground of encouragement in this design, is, The sure reward that is annexed by promise unto those souls that in the way of God, do manage a design for the attainment of a holy state; unto such souls there is a sure reward, as saith the Spirit of God by *Solomon: The Wicked worketh a deceitful work; but to him that soweth Righteousness, is a sure reward*; Prov. 11. 18.

This Reward, is sometimes in Scripture called the Reward of Inheritance, as in *Col.* 3. 24. *Whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing, that of the Lord ye shall receive the Reward of Inheritance, for ye serve the Lord Christ*; also this Inheritance is said to be an Eternal Inheritance, *Heb.* 9. 15. and an *Inheritance incorruptible*, 1 Pet. 1. 4. Sometimes it is called a Kingdom; as in *Matth.* 25. 34. and in *Luk.* 12. 32. *Fear not little Flock, it is your Fathers good pleasure to give you the Kingdom, a Kingdom*

doms that cannot be moved, Heb. 12. 28. Sometimes in Scripture, this Inheritance or Kingdom is called Eternal Life, as in *Joh.* 10. 28. *My Sheep hear my Voyce, and they follow me, and I give unto them Eternal life, and they shall never perish, neither shall any man pluck them out of my hand*: See further *Matth.* 25. 46. *Rom.* 6. 23.

Quest. But where is this Inheritance or Kingdom, saith the enquiring soul, that I may behold it?

Answ. The Apostle *Peter* tells us, *It is reserved in the Heavens, for you that are kept by the power of God through faith unto Salvation*, 1 Pet. 1. 4, 5. Note, its by the power of God, that ye are kept thereunto; the power of God in the operation of his Word, and efficacy of his Spirit, working in, and by the Word; therefore love the Word, delight therein, hold it fast, *its the power of God unto Salvation, unto every one that believeth*, Rom. 1. 16. Note also, its through faith; therefore look well to your faith, make not shiprack of faith, but keep up faith in its due exercise, for ye are kept by the power of God, through faith, unto salvation. The Servants of God, of old, did behold the promised Inheritance by faith, to their great comfort and encouragement, as saith

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the Authour to the *Hebrews*, chap. 11. These all dyed in faith, not having received the Promises; but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth: *Moses* by faith, beheld this recompence of reward, and in respect thereunto, he chose rather to suffer afflictions with the people of God, then to enjoy the pleasures of sin for a season; for he had respect to the Recompence of Reward.

Quest. But when will it be that this promised Inheritance and Reward shall be possessed by the Believer, pressing after holiness? many have been in the expectation of such a thing indeed, but *since the Fathers fell asleep, all things continue as they were from the beginning of the Creation*, 2 Pet. 3. 4.

Answ. The Apostle *Peter* affirmeth, *That the Lord is not slack, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to Repentance*, 2 Pet. 3. 9. It may be that God hath some people yet to Convert, and to add unto his Church, that his coming is prolonged; *But the day of the Lord will come as a Thief in the Night, in the which the Heavens*

shall pass away with a great noyse, and the Elements shall melt with fervent heat; the Earth also, and the works that are therein, shall be burnt up: Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy Conversation and Godlinesse? Nevertheless, we according to his promise, look for new Heavens, and a new Earth, wherein dwelleth Righteousnesse. It is enough for us that we have the word of promise made out, and confirmed to us by the Eternal and Infinite God to exercise our faith and hope upon; and it is our duty to wait upon him in faith and patience, for the performance of the same unto us in his time: It is his own free gift, not our deserts, and that he will at last accomplish it to any soul, it is infinite mercy to be admired. The spirit of God hath signified unto us, that it will be performed at the second coming of Christ personally, as in *Col.* 3. 4. *When Christ, who is our life, shall appear, then shall we also appear with him in Glory*; whereunto agreeth the words of *Paul* to the *Thessalonians*, chap. 4. 16, 17, 18. which words are these; *For the Lord himself shall descend from Heaven with a shout, with the voyce of the Arch-angel, and with the Trump of God, and*

and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Ayr, and so shall we ever be with the Lord, wherefore comfort one another with these words; and in *chap.* 5. *Comfort your selves together, and edifie one another, even as also ye do*, vers. 11. Whence *Note* by the way, that it is the duty of Christians, and the property of souls, espoused to Christ, so to apply and improve the promise of Christ's second personal coming, as to make it a ground of comfort and encouragement one to another, of edification in, and the observation of all his holy appointments perseveringly.

Our Saviour Jesus Christ, a little before his sufferings, being conversant with his Disciples, and fore-seeing the sorrow and trouble that would attend them after his departure; he, for their better support, encouragement, and comfort under the same, leaveth them this Cordial to feed upon; *Let not your hearts be troubled*, (saith he) *ye believe in God, believe also in me; in my Fathers House are many Mansions; if it were not so, I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come*

again

again and receive you to my self, that where I am, ye may be also, Joh. 14. 1, 2, 3. The Lord hath furnished the holy Scriptures with plenty of provision of this nature, as if his faithful Servants were likely to have great need of encouragement, support, and comfort after his departure, by reason of the many troubles and oppositions the world would raise against them in their faithful obedience unto him; so that, as the reward of Inheritance is sure, and certain to the faithful; so the more full accomplishment thereof, will at the second coming and glorious appearing of our Lord and Saviour Jesus Christ, be performed.

But of the day and hour knoweth no man, saith our Saviour, *no not the Angels in Heaven, but the Father only*, Matth. 24. 36. But as a Thief in the Night, will it come suddenly upon all that dwell upon the Earth; the which doth invite every soul to a diligent *watchfulness* in the way of God, and a patient waiting in the expectation thereof, *Matth.* 24. 42.

The Husband-man (saith Saint *James*) *waiteth with long patience for the precious fruits of the Earth, until he receive the former and latter Rain: Be ye also Patient, stablish your hearts, for the coming of the*

Lord

...d draweth nigh, Jam. 5. 7. *Cast not away therefore your confidence, which hath great recompence of reward, for ye had need of Patience, that after ye have done the will of God, ye might receive the promise, for he that shall come, will come, and will not tarry*; now the Just shall live by Faith, &c. Heb. 10. 35, 36, 37. Saint *John* saith, *he saw under the Alter the Souls of them that were slain for the Word of God, and the Testimony that they held; crying, how long Lord, wilt thou not judge and avenge our blood on them that dwell on the Earth; and white Robes were given to every one of them; and it was said unto them, that they should rest for a little season, until their fellow Servants also, and their Brethren that should be killed as they were, should be fulfilled*; Rev. 6. 9, 10. It may be the Lord hath some of his Servants yet to suffer for his sake, that his comeing is yet prolonged: *And white Robes were given them, and it was said, that they must rest for a little season*, &c. whence *Note*, first, That Innocent blood cryeth for the hastening of Christ's coming to judge and revenge its cause against its Persecutors; and the Lord will assuredly in due time answer the cryes thereof. Secondly, *Note*, That Christ's Perfection, with the Reward of Salvation,

tion,

tion, being ſealed and aſſured to a S[illegible] by the influences and opperations of the ſpirit of Chriſt, as a pledge of the Fathers love and ſpecial favour, ſhould be unto every ſuch ſoul of an inducing nature, to move and draw forth the ſoul to exerciſe faith and patience, to wait upon the Lord, with a dependency upon him to plead its cauſe, and to revenge its wrongs, and to perform the accompliſhment of all his promiſes in his own time; he that believeth, maketh not haſt, he waiteth God's time as the beſt time.

Wherefore, conſidering that the management of a deſign for holy attainments, is attended with ſuch encouragements, as God's Approbation and Command, and his promiſe of aſſiſtance in the way of attainment, and his crowning our endeavours with perfection in his Son, and with a Reward of an Eternal Inheritance, to be fully poſſeſſed by the holy people, the Saints of the moſt high God, at the ſecond coming of Chriſt, perſonally bringing his reward with him; therefore Beloved, *Building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt, keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto Eternal Life,* Jude v. 20.

CHAP.

CHAP. XII.

Containing a Use of Comfort and Consolation unto those persons that are industrious in the management of a design for holy attainments in the way of God's Counsel.

CHristian Friends, having related something in the former Chapter, concerning a Reward of Inheritance or Kingdom, to be possessed by the holy people at the second comeing of Jesus Christ personally, as a matter of ground of encouragement unto Holiness; for a ground of Consolation, I would put into consideration something of the priviledges the heirs of this Inheritance shall possess in the possession thereof: But I must confess that my capacity is too narrow to comprehend, and tongues of Men and Angels too short to declare the excellencies of those priviledges in the latitude thereof: But when we shall come to experience the priviledges of that Inheri-

tance, by a full poſſeſſion thereof in the glorious preſence of the Majeſty of the Eternal Deity in the Heavenly Manſions, we may with admiration ſay as the Queen of *Sheba*, concerning *Solomons* Wiſdom and Magnificence, that the one half had not been declared to us.

And as the Queen of *Sheba* was, by the report ſhe had heard drawn forth to make an experiment of *Solomons* Magnificence, by putting her ſelf upon a Journey to his Court: So hoping that ſome ſouls may be provoked to put forth it ſelf upon a journey towards the Heavenly Court in the paths of Holineſs, upon the report of the excellent priviledges thereof, to an experiencing of the Magnificence of the ſame, although not the one half be declared. Conſider with me theſe few particulars as privilegdes appertaining to the heirs of the aforeſaid Inheritance or Kingdom, to be experienced by a perfect poſſeſſion at the ſecond coming of Chriſt perſonally.

The firſt general priviledge including many particulars, we ſhall conſider to conſiſt in that excellent and glorious change of the body which at that day ſhall be effected in the Reſurrection thereof, with a uniting of body and ſpirit; in which glorious charge the body will be

mortal, no more subject unto death; a spiritual body, no more subject to hunger, thurst, cold, sickness, nor any putrifaction whatsoever; an Incorruptible body, no more subject to sin, temptations, sorrow, fears, tears, nor terrors, neither from the apprehensions of any oppression by man, nor any displeasure of Almighty God; but a glorious body, altogether capable of beholding the glorious Essence, & beautifical presence of the glorious Majesty of the Lord, which excelleth the beholding with a mortal eye; for evidences hereunto, see 1 *Cor.* 15. *Rev.* 7. 16. *Rev.* 21. 4. *Our Conversation is in Heaven* (saith the Apostle) *from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies, that it may be fashioned like unto his glorious Body, according to the working, whereby he is able to subdue all things to himself*, Phil. 3. 20, 21. *We know* (saith Saint *John*) *that when he shall appear, we shall be like him, for we shall see him as he is*, 1 Joh. 3. 2. *Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know as we are known*, 1 Cor. 13. 12.

He that hath this hope, purifieth himself even as he is pure. O thou that art in

the management of a design for Holy Attainments, here is a ground of comfort, encouragement and consolation to thy soul, although men may kill this vile body, and cut thee off in the way, they cannot deprive thee of thy end; thou shalt be raised again, a glorious body like unto him, who is able to subdue all things unto himself, and be made capable of that glory, that no mortal eye is able to behold, nor tongue express: But Secondly,

As the body shall at that day admit of a glorious change, as to be like his glorious body, so the will, the affections, with every faculty of the soul, shall in this reunity, be transcendently glorious with the Image of God: That soul, that in this life, by some beams and influences of Christ's love, is drawn and contracted in love to Christ, and holy longings after further Communion with him, shall then have its desires accomplished in the glorious presence of her Beloved; then will that glorious Marriage between Christ and his Spouse, be gloriously, solemnized with the glorious presence of God the Father, and Christ the Bridegroom, attended with an innumerable company of Angels; then shall souls Espoused to Christ here in this day of grace, by some

streams

streams of Christ's love, be then filled with the Ocean of divine love from Eternity; then will Christ beautifie and adorn his Beloved with the glorious beauty of himself, and make her beautiful and comely, and delightful unto himself; yea, in that day will Christ give his Spouse the right hand of fellowship, he will set them on his right hand with this sweet salutation; *Come ye Blessed of my Father, Inherit the Kingdom prepared for you before the foundation of the World.*

O consider, if some drams of Divine Love in Christ will in this day of grace comfort and refresh a soul, and give cause of rejoycing, how much more will the soul be filled with joy and consolation, when it cometh to live in the full Ocean of Divine Love from Eternity? Surely this is joy unspeakable, and full of glory; but Thirdly:

A third priviledge belonging to this Kingdom, or reward of Inheritance, may be considered, consisting of most excellent Associates, Companions in fellowship and communion together: That soul now pressing after holiness in this day of grace, and now delighting in such Companions, in whom evidences of grace appeareth, shall there live in the full enjoyment of

Communion with God the Father of all our mercies, and with God the Son, the Redeemer of all our comforts, and with the Holy Ghost, God equal with the Father and the Son; the Illuminator of our understandings, the quickner of us in the life of grace, the sanctifier of us to the subduing of sin, the helper of our weaknesses and infirmities in our Christian duties, the seal of our Redemption, and witness of our Adoption; the souls comforter in Tribulation, and director in all the paths of holiness; together with an innumerable company of Angels and glorious Saints, whose Communion of persons shall flow from a perfect union of spirit; solemnizing a perpetual Sabbath to the Lord, in Praises and Thanksgivings, in perfection of purity, and real-hearted sincerity in fulness of joy and consolation; while the Ignorant, and Prophane, the Carnal Worldling, and the Voluptuous, with the Time-serving Formalist, that have spent the day of grace in pursuit of their own carnal interest, little minding the interest of Jesus Christ in the footsteeps of the New Man, which is Created in Righteousness and true Holiness, shall have no part in the Resurrection with them that shall be counted worthy, or made

See *Heb.* 12 22, 23, 24.

made meet for these priviledges, but shall be everlastingly excluded this Heavenly fellowship, with all the appurtenances thereunto belonging, having not so much much as one dram of God's love and favour to abate the flames of those horrors and terrors ceasing upon their souls, through the sence of Sin and Condemnation for the same, in that Eternal Wrath and fiery Indignation of the Almighty, where the Worm of Conscience is always gnawing, with Accusations of disobedience to the just and holy Laws of a Righteous God, the Fire of whose Wrath and Flames of Divine Vengeance never goeth out, but will be everlastingly burning in the soul, time without end; where the best Associates, and chiefest Companions will be the Devils and damned Spirits in Hell, and the best harmonious melody will be Confusion of howlings for extremity of pain, and gnashing of Teeth in endless sorrows. But Fourthly:

A fourth priviledge in this Reward of Inheritance, or glorious Kingdom, to be enjoyed by those persons that in this day of grace press after holy attainments perseveringly, may be considered consisting in a due proportion of the Inheritance and Heavenly Mansions, every one an Heir,

joynt-Heir with Christ; every one a full possession, and every one free in his possession; every one a full possession, and every one full of true content with his possession; every one a possession full of true delight, comfort, and satisfaction; and every soul taking a full delight, comfort, and satisfaction in his possession; every one a peaceable possession, and every one acting peaceably in his possession; every one a possession full of divine love, and every one acting in his possession in that principle of divine love, which worketh no ill to his Neighbour; every one a possession full of the glory of the Lord; and every one rendering glory unto the Lord in his possession. *He that overcometh shall Inherit all things, and I will be his God, and he shall be my Son*, Rev. 21. 4. *And if Sons, then Heirs, Heirs of God, and joynt-Heirs with Christ; if we suffer with him, that we may be also glorified together*, Rom. 8. 17. *And there shall be no more Curse, but the Throne of God, and of the Lamb shall be in the City of their Habitations, and his Servants shall serve him, and they shall see his face, and his Name shall be in their foreheads*, Rev. 22. 3, 4. But Fifthly:

A fifth priviledge considerable in this Inheritance, may be in the perpetuity thereof,

A man, Heir to an Earthly Inheritance, and entering into possession of the same, in considering the great benefit that it will be unto him, many times his heart is raised up with joy and delight therein; but considering again on the other hand, how soon death may take him away from it, or an Enemy by force and violence take it from him, or considering how soon he may be surprised with afflictions in body or mind, or in both; whereby the comfortable enjoyment of this possession may be taken off; he considering the uncertainty thereof, how doth this abate the delight and comfortable satisfaction that the poor Creature did seem to fancy to himself?

But as for this Heavenly Inheritance, it is perpetually sure to every soul possessed thereof; and therefore, as it is a possession yielding a fulness of true delight and comfort unto perfection of satisfaction in the first enjoyment of possession: So the consolation thereof, is no whit abated or lessened by any fears, or doubts that may arise concerning a deprivation: There is no place left for fears nor doubts where the possession is so surely founded and confirmed: *As for this Inheritance* (saith *Peter*) *it is incorruptible and undefiled*,

filed, & that fadeth not away, its a Kingdom that cannot be moved; It is an Eternal Everlasting Inheritance, founded upon the Basis of Eternal love, even the infinite love of the Eternal God, and confirmed unto the Heirs thereof by the Eternal decree of the incorruptible & unchangable God; & upholden, & maintained by the Omnipotency, Omniſciency, Omnipreſence, Immortality, & Incomprehenſibility of the ſame Eternal, Infinite, and Everlaſting God; Everlaſting in his love to thoſe Souls in poſſeſſion of this Inheritance; Everlaſting in his peace which paſſeth all underſtanding; Everlaſting in his glorious preſence, that filleth all in all; *And there ſhall be no Night there, and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they ſhall raign for ever and ever*, Rev. 22. 5. *Therefore, we receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God, acceptably with reverence and Godly fear*, Heb. 12. 28.

For as much as the Kingdom is Unmovable and Everlaſting; ſo alſo is the joy and conſolation of the Inhabitants thereof an Everlaſting Joy and Conſolation which neither Men nor Devils can deprive the ſoul of. Death cannot do it, there

shall be no more death, no more sorrow, no more pain, no more hailing in Captivity, nor complaining in the streets, by reason of Oppression; but all Violence shall be done away, and Everlasting Joy, Peace, Comfort, and Consolation, shall be as a Crown upon the heads and hearts of these Inhabitants: God shall be all in these souls, and these souls shall be all in God, by a Union of qualifications Divine, and the sweet enjoyments of his glorious benefits, the height, the length, breadth, & depth, whereof eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. Too narrow is the capacity of mortal man to comprehend, and the tongue of Men and Angels to express the Latitude thereof: *Wherefore gird up the loyns of your minds; be sober, and hope to the end for the Grace that is to be brought unto you at the Revelation of Jesus Christ, as obedient Children, not fashioning your selves according to the former lusts in your Ignorance; but as he that hath called you is holy, so be ye holy in all manner of Conversation, because it is written, be ye holy, for I am holy,* 1 Pet. 1. 13, 14, 15, 16. But sixthly:

A sixth priviledge appertaining to the heirs of this Kingdom, to be by them

enjoyed

enjoyed at Christ's personal appearing at his second coming, may be considered herein, for to consist, that he that is their Head and Husband, with whom there is a unity of Affection and Covenant-Contract, and is the Recorder for his Espoused Souls, that puts their tears in his Bottel, and Records their sufferings in his book of Remembrance, and by whom, and for what, even for their love to him, and loyalty to his Supremacy in the observation of his Laws, and for rejecting the contrary. This is a great ground of consolation, that he that is their Recorder, their Head and Husband, is the only potentate King of Kings, and Judge of all the World, who will bring his Records with him, and make his personal appearance in the glory of his Majesty, and seat of Justice, attended with his glorious Angels, and glorified Saints to Judge the World in Righteousness, who will not respect persons in Judgment, nor pervert Judgment for gifts nor reward; but in Righteousness will he Judge the cause of the Poor, and with Equity will he plead for the Meek of the Earth; who will then plead the cause of his people with a witness against those that in this time of their Pilgrimage have oppressed and persecuted them

them. A poor man being oppreſſed by one that is too potent for him, and being not able to relieve himſelf, he maketh his addreſs unto the King, laying open his cauſe before him, reſolving to wait with patience for his relief; at length the King ariſeth, and taketh this poor mans cauſe into his hand, and pleadeth it with his Adverſary, and rights him in his wrongs, and avengeth him of his Oppreſſor. O how doth this adminiſter comfort to this poor man! O how doth this oblige and endear the affections of this Poor man unto his Prince, and fill his heart with joy and gladneſs, and thankſgiving for ſuch a benefit; and ſhall not God avenge his own Elect, which cry day and night unto him, though he bear long with them, they having committed their cauſe unto Him, and caſt their burthen upon him? yea (ſaith our Saviour) *I tell you he will avenge them ſpeedily:* O what Conſolation doth this bring unto oppreſſed Souls in the cauſe of God, and eſpecially when the Lord ſhall plead their cauſe with their Adverſaries, what praiſes will it bring forth unto his Name: *I heard* (ſaith Saint *John*) *a great voyce of much people in Heaven, ſaying Alleluja, Salvation, and Glory, and Honour, and Power unto the Lord our God,*

God, for he hath Judged the great Whore which did corrupt the Earth with her Fornications; True and Righteous are his Judgments, for he hath avenged the blood of his Servants at her hand: and again, they said Alleluja, and her smoak rose up for ever and ever; in her was found the blood of Prophets and of Saints, and all that were slain upon the Earth, Rev. 18. 24. 19. 1, 2, 3. Note, the Heavenly Host rejoyceth when God pleadeth the cause of his people with their Adversaries: *And a Voyce came out of the Throne, saying praise our God, all ye his Servants, and ye that fear him, both small and great: Babylon* rejoyced in the day of *Sions* troubles, and helped forwards her Afflictions; and *Sion* must rejoyce in the Lords hand of Justice upon *Babylon* in the day of her Desolation: Wherefore all ye that in this day of your Pilgrimage are in God's way, pressing after *holy Attainments, in order to the adorning of your souls* for further Communion with your holy God, your Head and Husband, although many troubles may attend you, and many difficulties, oppositions and temptations compass you about, *Yet cast not away your Confidence which hath great Recompence of Reward,* Heb. 10. 35. But raise up your hearts, and labour

Rev 19. 5.

to

strengthen your Confidence in the Lord by a serious Meditation and Application of the Testimonies and Promises of God contained in his Word unto all long-suffering and patience; *For yet a little while, and he that shall come, will come, and will not tarry*, Heb. 10. 37. For as sure as he was once offered to bear the sins of many, so, surely to them that look for him, will *he appear a second time without Sin unto Salvation*, Heb. 9. 28.

And then assuredly will the Lord own a people, that now in this day of Grace press after Holy Attainments in the way of God for his People peculiarly, as Taught by him, Redeemed by him, Sanctified by him, and Justified by him; the effects of the Fathers Election in himself, and the fruits of the Travels of his Soul in the sufferings of himself; his Beloved Espoused to himself, his Inheritance Purchased with his own blood unto himself; and his Fellow-heirs to possess Eternal Glory with himself, unto whom, every wrong done, he taketh as done unto himself, (*Act*. 9. 4, 5.) and Recordeth it, every Tear by them shed, through their Oppression, he bottleth up for a Witness against the Oppressor in the day of his Vengeance; when he maketh Inquisition for

Psal. 56. 8.

for blood, he remembreth them; [illegible] will he not only take account of acti[illegible] done againſt his people, but alſo of [illegible] omiſſion of that good they might hav[illegible] done unto them, and ſhould have min[illegible]ſtered to them in the day of their diſtreſs; *In as much as ye have not done it to one of the leaſt of theſe, ye have done it unto me*, Matth. 25. See this Omiſſion is reward-ed with *go ye Curſed*; with what reward then will the Act of Oppreſſion be re-warded; the Lord hath ſpoken, he will alſo bring to paſs; the Lord will perform, and none ſhall hinder his proceedings: *Nevertheleſs, when the Son of Man cometh, ſhall he find Faith on the Earth?* Luk. 18. 8.

True Faith in Chriſt, works by Love to Chriſt, a ſtability in the way of Chriſt; the which, by the words of Chriſt, is like-ly to be very rare, and ſcarce to be found among the Sons and Daughters of men in the latter days, immediatly before his coming, unto which the Apoſtles in their holy writings do bear their Teſtimonies: Therefore, when ye ſhall ſee but little true Faith on Earth, as it were, but here and there a man, or a few that are ſted-faſt in the Profeſſion of Chriſt, as the truth is, in Jeſus, according to the primi-

tive

Institution and Law of Love, but
instability in ways of worships, turn-
and twisting, soon this way, and soon
way, and but few performing obe-
nce as to the Lord by the rule of God's
ord; and when ye shall see the Iniquity
prophaneness in actions, and erronious
inions to abound, and the love of many
wax cold, and actions of *Charity* to be almost grown out of use, scarce here and there a man acting in the principle of true love to Christ, in obedience to him, neither towards God in his worship, nor the neighbour in civil Curtesies; but almost carryed on by a self-ended principle of self-love in their actions, all which are evidences of want of true faith; then lift up your heads, for your Redemption draweth nigh; then behold, the Judge standing at the dobr, as it were ready to plead your Cause, and to revenge your wrongs, and to give you a full and free Possession of his glorious Kingdom: *He that shall come, will come, and will not tarry, even so come Lord Jesus: Now the Just shall live by faith, but if any man draw back, my Soul shall have no pleasure in him*, saith the Lord, *Heb.* 10. 37, 38.

Mat. 24. 11, 12, 23, 24.

2 *Tim.* 3. 1, 2, 3, 4, 5.

Wherefore (as the Apostle *Peter* teacheth) *Let them that suffer according to the*

1 *Pet.* 4. 19.

will of God, commit the keeping of their [illegible] *to him in well doing, as unto a faithful* [illegible] *ator; for we have not an high Priest* [illegible] *cannot be touched with the feeling of our* [illegible] *firmities, but was in all points tempted,* [illegible] *as we are yet without sin,* Heb. 4. 15. *for in that he himself hath suffered, being* [illegible] *ted, he is able to succor them that are* [illegible] *ted;* Heb. 2. 18. *Let us therefore* [illegible] *boldly unto the Throne of Grace, that* [illegible] *may obtain mercy, and find grace to help* [illegible] *time of need,* Heb. 4. 16.

O let every one of us, in this our present Pilgrimage, endeavour to have the word of Christ dwelling richly in our hearts, and Heavens glory in our eye; and let us run with patience the holy Race for holy Attainments; considering that holiness is an Ornament ever becoming the people of God; to be found therein, is a matter of great concernment.

First: Because therein God's people do most resemble the Image of God, their Heavenly Father, and Christ their Redeemer.

Secondly: Because thereunto they were Elected in Christ from Eternity.

Thirdly: Because thereunto they are called with an holy calling.

Fourth

...rthly: Because thereunto they are ...ied by special Command.

...thly: Because holiness is a beauti... Ornament, well becoming a Christian ... Christianity.

...thly: Because God's people are a peo... to whom precious promises appertain.

...venthly: Because holiness is an ex... Ornament in respect of its dura... the more made use of and improved, ...more comely and perfect it is.

...ghthly: Because there is a great ne... ...y of it; *for without holiness, no man ...see the Lord.*

...thly: Because there is a sure Attain... ...t of a holy state, in pressing after it ... way of God.

...enthly: Because thereunto is unex... ... sure reward of an Eternal Inheri... ...nce.

Eleventhly: Because holiness puts a ...ul in a capacity to see the Lord, and to ...oy Union and Communion with him ... state of glory to its Eternal Conso... ...lation.

Twelfth: Because negligence and care... ...lness in improving the means appointed ... God for holy Attainments, puts a Soul ... capacity of possessing God's great dis... ...pleasure under his Eternal wrath.

Wherefore, dearly Beloved, [illegible]
an holy God, that requires holiness [illegible]
and holy Services to be performed by [illegible]
in the way of his own holy appointment [illegible]
to the glory of his Name; and he hath [illegible]
made out unto us such great and pre-
cious Promises in the same, Let us clean-
our selves from all filthiness of the [illegible]
and Spirit, perfecting holiness in the fear
of God; always considering that holiness
is an Ornament well becoming the House
of God; his people for ever to be found
therein, is a matter of great concernment;
and so with that Exhortation, 1 Sam.
12. 24. I shall conclude: *Only fear the Lord,*
and serve him in Truth with all your heart;
for, consider how great things the Lord hath
done for you.

A

GLASS

FOR THE

UNREGENERATE

TO BEHOLD

Their Heart-Conceptions:

OR,

A brief discourse, tending to the Discovery and Removal of some grand Obstructions to Spiritual Health, and Heavens Attainments; with some Directions and Motives necessary thereunto.

By JOSIAS BONHAM, of *Byfield* in *Northamptonshier*.

Judah *said, the strength of the Bearers of burthens is decayed, and there is much Rubbish, so that we are not able to build the Wall,* Neh. 4. 10.

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brief discourse, tending to the Discovery and Removal of some grand Obstructions to Spiritual Health, and Heavens Attainments; with some Directions and Motives necessary thereunto.

FOSTER BONHAM, of Pyfield in Northamptonshire.

Judah said, the strength of the Pulpers of Sinners is decayed, and there is often [illegible] Jonahat we are not able to shell the [illegible] Ch. 10.

Pr[illegible]

A Glass for the Unregenerate, to behold their Heart-Conceptions.

WHen Honest-hearted *Nehemiah* had tidings of the decays and breaches made upon *Jerusalem*, that the Walls were broken down, and the Gates burnt with fire, and the Inhabitants Captivated by their Enemy; he layes it to heart, as to become sencible of *Jerusalems* condition; and in the sence thereof, he mourns with tears, he fasts from food, he humbles himself, and intercedes with God by Prayer on *Jerusalems* behalf. Yea, the sadness of his Countenance, did demonstrate the sorrow of his Heart, to over-weigh all the honours, profits, and pleasures that he did possess at King *Artaxerxes* Court; Yea, so did

he prise *Jerusalem*, and commiserate the condition of the same; that he must leave his King, and his Office in the Court, with all the honours, profits, and pleasures thereof, to visit his Brethren, and to repair the decays, and make up the breaches, with endeavours to set *Jerusalem* in her former state, or primitive beauty; unto which work he thought not much to set his hand, his heart, his all, for to compleat the same.

And canst not thou, O Unregenerate heart, be wrought upon to a sensibility of thy own Estate, by all the tydings brought home unto thine ears, by the infallible word of Truth, and Ministry thereof, informing thee of the sad decays and breaches made upon thy precious Soul by sin and Satan, the grand Enemies of man-kind: Hast thou not heard that thy Walls of Security, and Ornaments of Beauty are much decayed, and many breaches made therein; (that is to say, thy beautiful state of Righteousness, and true Holiness, in which man was at first Created, in which man did God's Image bare, and unto which Estate God did vouchsafe his Presence for security of thy self, thy Peace, thy Comfort, and Consolation: And hast thou not heard how by

the

Enemy all the faculties of thy Soul
members of thy Body are Captivated
der the dominion of Sin and Satan: A
servitude unto thy Eternal desolation,
cept a supernatural means, timely ap-
yed, and carefully improved to effect a
storation to thy primitive Estate. And
ast thou not heard that a Supernatural
ing hath granted and given forth a super-
atural means compounded with Divine
ove and Pitty to thy poor distressed Soul
nd Captivated state, together with an or-
er sealed with his own Signet, for liberty
o improve the means unto the aforesaid
nd, with directions in the same, and calls
hereto? And canst thou (with those, by
e Holy Ghost Recorded, *Amos* 6.) *Chant*
to the sound of the Viol, and invent to thy
self Instruments of Musick; drink Wine in
Bowls, and solace thy self in worldly Va-
ities, and not lay to heart the sad condi-
ion of *Joseph* of *Jerusalem*, of thy poor
oul and Body in their Captivated state,
undred of all their chiefest good.

O that thou wouldst act *Nehemiahs*
art, which is thy great concernment; to
y to heart thy Condition, so as to be-
ome sensible of thy Estate wherein thou
andest; and in the sence thereof, to go
nto God, and humble thy self before

him

[illegible] with Chastisements by Fast[illegible]
Tears of Mourning, and lay thy [illegible]
before the Lord; with supplicatio[illegible]
the name of Christ, on thy *Jerusalems*
precious Souls behalf: and in order to t[illegible]
sensibility hereunto, and the quicken[illegible]
of thy motion herein, Consider the word
of Christ to the unprofitable Servant;
thou oughtest to have put my money to
the Exchangers: As if he should have
said, thou oughtest to exercise those no-
ble faculties of Rationality and Memory,
that God hath bestowed on thee, by a due
Consideration, and serious Meditation in
the Word. So now may I say to thee,
as God hath bestowed upon thee those no-
ble faculties of Rationality and Memory,
wouldest thou exercise them in the Word
of God by a due Consideration, and seri-
ous Meditation, and in those Ballances
weigh the *Adorning Ornaments* of Right-
eousness and Holiness, and the benefits
and priviledges thereunto appertaining a-
gainst the deformed habit of Ungodliness,
and the sad slavery, thraldom, and wrath
that attends thereon; and weigh well the
value of thy precious Soul, by the price
laid down for its Redemption, against
the value of those sinful Vanities that pro-
cure thy Souls Condemnation, and Christ's

Love

and Faithfulneſs against Sin and the Deceitfulneſs; then happily thou mightest obtain a ſence of thy condition, that thou ſtandeſt in thy Unregenerate and barren ſtate, and ſee that it is time for thee to ſeek the Lord, *and to break up thy fallow ground, and to Sow in Righteouſneſs, in hope to Reap in Mercy*: ſee *Hoſ.* 10. 12. and to wait upon God in the uſe of God's appointed means, until he rain the dews of Grace and Righteouſneſs upon thee.

When *Nehemiah* came to *Jeruſalem*, to view the decays and breaches therein made, he found there *much Rubbiſh*, the which muſt in wiſdom, firſt be removed and cleanſed away, otherwiſe the Rubbiſh would obſtruct the work, and cauſe it ſoon for to decay and fall again. Neh. 4. 10.

And although this obſtructive Rubbiſh was ſo very much, that it required many hands and heavy burthens with much difficulty and induſtry to remove and clear away: yet this Obſtruction muſt firſt be done away, otherwiſe it would deceive their work, and cauſe their labour to be in vain.

Now wouldeſt thou, in the ſence of thy decayed and falne ſtate, act *Nehemiahs* part in the uſe of the means appointed thereunto? to be a Renewer or Repairer

of

decays and breaches in made by the Enemy of thy Prosperity, Peace, and Happiness; then thou must with *Nehemiah*, wisely seek God's assistance, and set thy self with all diligence to remove the Rubbish, those corrupt Lusts and Sins that lye as grand obstructions in the way to our Attainments, in the work of our Reparations and Restoration of our first Estate in Holiness and Righteousness, true Peace and Happiness.

Wherefore in order to our better discovery and sensibility of those grand obstructions prejudicial to the work, and for our better inducement, to improve our utmost abilities with all diligence to a removal thereof, that our atchievements may be the more prosperous and effectual: Consider with me the ensuing discourse, raised upon these following words written, *Prov.* 30. 15.

The

The Horseleach hath two Daughters, crying, Give, Give, Prov. 30. 15.

AS all Scripture was given by Inspiration, and is profitable; and whatsoever was written aforetime, was written for our Learning; so doubtless this small part or portion of holy Scripture afore-mentioned, hath something in it of profit and use to the Sons of men in the right Application of it.

Should we consider the words by way of division, we may therein observe three parts:

First, A subject bearing the denomination of a *Horseleach*.

Secondly, A second part relating to the *Horseleach*, as conceived and brought forth by her, demonstrated by the denomination of her *Daughters*.

Thirdly, A third particular observable, is, their qualifications, or natural properties demonstrated in these words,

Crying, Give, Give, Should

Should we consider the words by way of Explication, it will not be unnecessary, in the first place, to consider that it is often-times the method of the Holy Ghost in Scripture-Record, by way of similitude, or parable, to illustrate the natural properties of one thing by the name of another thing of the same nature; as for instance, The Spirit of God, by the Prophet *Zephaniah*, illustrateth, or setteth forth the natural properties and dispositions of *Jerusalems* Rulers, in respect of their Oppressions and Cruelties imposed upon the people under their jurisdiction by the names of Lyons and Wolves; *Her Princes within her* (saith he) *are roaring Lyons, her Judges are Evening Wolves, they gnaw not the bones till the morrow*, Zeph. 3. 3.

So likewise *David* setteth forth the property and disposition of his Enemies by the Denomination of Lyons; *My Soul* (saith he) *is among Lyons*; I lye even *among them that are set on fire, even the Sons of men, whose teeth are Spears, and Arrows, and their tongue a sharp sword, they prepare a net for my steps*, Psal. 57. 4, 6.

So our Saviour Christ demonstrates the natural properties and dispositions of his Disciples or Believers, as they are Regenerate

...te by the denomination of *Sheep* and *Lambs*, as in *John* 21. 15, 16. and ... and that in respect of their harmless nature, and peaceable deportment which they bare, or ought to bare towards all men, even towards their Persecutors; and in this sence Christ himself is sometimes called a Lamb, and compared to a Sheep; yea many Testimonies of like nature may we find in holy Scripture to evidence this; that it is the method of the holy Ghost many times to illustrate the nature of one thing by the name of another of the like nature: So now in the explication of this Text of Scripture I shall observe the same method according to what I have received now by this *Horseleach* (my judgment is) that the Holy Ghost doth mind to illustrate some other thing of the like nature, yet more mysterious: Now we know that the *Horseleach* is a certain Worm, whose appetite doth much delight in blood, and after it, they naturally are very greedy and insatiable; therefore Physitians make use of the *Horseleach* to draw blood from their Patients as they see occasion; yea so insatiable and greedy is her appetite after blood, that if she once fasten upon any, she would suck and drain all the blood out

of

of every Vein and part of the body, to the destruction of the life, if possible she could contain it, and suffered thereunto; such is her natural properties. Now that which this *Horseleach* doth in its natural properties to us resemble and simily forth, is that mysterious *Horseleach*-Corruption that ceased upon mans heart, and did take up its Residence there by the first transgression.

The which Corruption, is *Horseleach* like in her natural properties, for insatiable and greedy; that by her operation and powerful influence; she will search into every Vein, Member, and faculty of Body and Soul, and suck and draw out of the same all that spiritual blood, and life of God, and power of Godliness which man was invested with in his Creation, until she hath wholly made the Creature like a dead man, without life and motion as to the things of God; but so enslaved under the dominion of her Laws, that in conformity thereunto, the poor Creature must run and go at every beck, improve all Opportunities, embrace all Companions, and use all means, tending to the promoting of Corruptions Interest, the law of Sin, to the great decay and detriment of mans holy and happy State.

ut Secondly: The Text saith, The
rseleach hath two Daughters, crying,
ve, Give.
It seemeth these *Daughters* of the
rseleach, are for nature and quality
e her self, greedy insatiable Worms;
ir cry is always *Give, Give*; they are
for themselves, but nothing part from.
These two *Daughters* of the *Horseleach*,
much resemble the Creatures affecti-
ns, as they stand in their Unregenerate
te; that is to say, Unsanctified love,
d Carnal desire, sometimes in Scrip-
re called Lust; and that they are the
aughters of this *Horseleach*-Corruption,
may appear by these Reasons: First,
ey bare her name, they are *Corrupt*
ffections. Secondly: They bare her
ture, they are *Inordinate Affections.* Col. 3
And as they are Inordinate in respect of
ir being out of that order, wherein
od at first placed them, which was up-
himself, to be unto him, and to him
ly; so are they Inordinate in their In-
iable Covetousness & greedy dispositi-
s after other objects, as if they could
ver have enough; always their cry is,
ve, *Give.*
Thirdly: That they are the *Daughters*
hat *Horseleach*-Corruption, doth fut-

they appear by their subjection to the Law of Corruption; they are as obedient to the Law of Corruption, as a Daughter can be to the Law of her Mother; insomuch, that they and the whole man steered by their course, are by the Holy Ghost demonstrated to be the Servants of Corruption.

Yea, as the Law of Corruption, doth require these Daughters to Renounce God, and break Covenant with him, and joyn themselves in a conjunction of affinity with self, and the world, they readily submit and yield thereto, and make the interest of Self and the World, the only object of their delight.

And in order to the promoting of this Interest of Self and the World, they (unto every faculty of Soul, and member of Body) are always moving, and crying *Give, Give*: Give your strength, your abilities, your motion and action, your time and opportunities in our Service to Self and the World, and to our satisfaction in the delights and pleasures thereof, whereby the whole man is brought into Captivity and Slavery to these *Horseleech Daughters*, these greedy insatiable Worms, these Lusts, to Self-advancement, to worldly Vanities, until the poor Soul be left as deso-

late as ever *Nehemiah* found *Jerusa-*
; plundred and ranſacked of all its
e of God, and power of Godlineſs, true
ace and happineſs, and all its gates and
oors of faith and hope, and aſſurance in
God burnt up and deſtroyed, and its beau-
iful Ornaments of Righteouſneſs and
Holineſs much defaced, and all its Walls
of Fortification broken down; and the
whole man laid open to the mercy of a
mercileſs Enemy; to its eternal ruine,
except a ſupernatural means be timely ap-
lyed and improved for a remedy, to the
reaking off the Creatures affections from
his affinity, and to the reducing them to
heir firſt Eſtate.

Now that there is ſuch a conjunction of
affinity, as aforeſaid, is farther evinced by
the name that the Holy Ghoſt hath put
upon thoſe perſons in that contract; as
thoſe perſons that are joyned in a ſpiritu-
al Conjunction or Contract with Chriſt,
are called Chriſtians; and as a Woman
eſpouſed to a Man, is called by his name: So
hath the holy Spirit of God put the name
of the world upon thoſe perſons whoſe af-
fections are joyned to the world; as
Chriſt ſaid to thoſe in a conjunction of af-
fection with him; *Marvel not if the world*
hate you, ye know that it hated me before it

hated you: Whence *note*, that by world he meaneth persons Espoused in affection to the world.

So the Spirit of God (by Saint *John*) saith the whole world lyeth in wickedness, meaning all persons in their Unregenerate state, whom Corruption hath drawn off their affections from God, and situated them upon self and the World: So that in this discourse here is briefly and plainly set forth; First, That by the *Horseleach*, is imply'd Corruption that ceazed upon the heart of man by sin in the first Transgression; so considered from their natural properties; and the *two Daughters* to be the Creatures of affections, Unsanctified love, and Carnal desire, as they stand in their Unregenerate state, demonstrated by these four Reasons;

First: They bare her Name.

Secondly: They bare her nature.

Thirdly: By their subjection to her Law.

Fourthly: by their Conjunction with the world, and self-renouncing God and his Covenant; as not having any true love or desire thereunto; and that by the influence of Corruption, whereby they are brought forth into that Estate.

The

The Inference drawn from the words thus considered, is briefly thus:

That Corruption hath brought forth a separation of the Creatures affections from God, and joyned them in a Conjunction with Self and the World; in which Estate the Creatures affections are very insatiable and greedy after Self and the Worlds interest, by which conjunction God is dishonoured, and every faculty and member of soul and body enslaved in such servil motions and actions as may promote the said interest, in order to the satisfying of these greedy Worms, until by their continual instigations of *Give, Give*, they have drained out of the poor soul all its spiritual blood, or life of God, and powor of Godliness to its eternal ruine, except a supernatural means be timely applyed, and effectually improved for the reducing the said affections unto their first Estate.

Now for proof of this inference here asserted, I think there needeth no further Testimony then what is contained in the explication of the words, especially if Doctor *Woful* experience his evidence, may be heard and credited by you; yet for order sake, and lest I should be thought wanting in the case of evidence, I would

produce ſome further evidences that will give in their Teſtimonies to the ſeparation and conjunction aforeſaid; as firſt, Thoſe many Teſtimonies of God in Scripture, whereby God calls to the Sons of men to return unto him: *O* Iſrael, *return to the Lord thy God, for thou haſt fallen by thy Iniquity*, Hoſ. 14. 1.

Secondly: Gods Expoſtulation with man about his Apoſtacy; thus ſaith the Lord, *What Iniquity have your Fathers found in me, that they are gone far from me, and have walked after Vanity*, Jer. 2. 5. See *Ezek.* 18. 23, 32.

Thirdly: Thoſe many Exhortations the Lord hath laid before us in his word. *Set your affections on things that are above, not on things on Earth*, Col. 3. 2. *Love not the World; if any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15. Yea, the Lord calls for ſelf-denyal and crucifying of the world, to mortifie every member of the body of ſin, and to ſet our love and delight in him, and that with all our hearts and ſoul, and ſtrength; all which do imply, and hold forth their evidences, in witneſs of the aforeſaid Conjunction.

Fourthly: I would add one Teſtimony more among many that might be produ-

ced; and that is the multiplication of that Succession, or natural Generation, that is conceived and brought forth by vertue of the aforesaid Conjunction of those *Horseleach Daughters*, corrupt affections, in affinity with Self and the World, as the off-springs thereof.

And for brevity sake, I shall only name some few of this off-spring, and leave the rest to Doctor *Woful*'s experience, his evidence to evince one part of the generation conceiv'd and brought forth by the said Conjunction, is Pride, Envy, Mallice, Hypocrisie, Infidelity, and Sloth in God's Service, and Voluptuousness: These, as a part of that Brood and Generation of the *Horseleach and her Daughters*, in affinity with Self and the World, are by their influence conceived and nourished up in the heart of Unregenerate man, where the said conjunction hath dominion.

These do evidently demonstrate themselves to be of that race by their natural qualities and language; insatiable greedy Worms, alaways crying, *Give, Give*; as for Pride, that is an insatiable greedy Worm of an aspiring nature; insatiable and greedy after self-honour and the worlds applause: It looks high and lofty,

as if it was one, by whose influence that generation was steered by, which *Agur* speaketh of, *Prov.* 30. 13. *There is a generation* (saith *Agur*) *O how lofty are their Eyes! and their eye-lids are lifted up.* *Agur* here seemeth as not able to express the Latitude of the aspiring nature of Pride, and those whose course is steered thereby, but stands in admiration at it; as if by the influence of Pride, those Creatures, in whose heart it is predominant, were carryed up into that airy Region with that Prince spoken of, *Ephes.* 2. 2. as Retainers to his Court.

But into the third Heavens, where Christ sitteth at the Right Hand of God, they have no inspection; for, saith the Spirit of God by the Prophet *David*, *The Wicked, through the Pride of his Countenance, will not seek after God; God is not in all his thoughts*, Psal. 10. 4. Whence *Note*, that Pride by its influence, doth work the thoughts of God, and his ways, out of the minds of those, in whose hearts it is predominant.

Yea, This Brat, bred and nourished in the heart of Unregenerate man, by those *Horseleach Daughters*, Unsanctified love, and Carnal desire, through their affinity with Self and the World, doth not only

only plunder a soul of its thoughts of God, but also of the qualifications of Humility, Penitency, Charity, and all the peaceable habits of true Humanity, as considered in its first estate.

Yea, like a greedy heart-Worm; it devours and eateth up the very bowels of tender Pitty and Compassion, and Commiseration; and yet like one of *Pharoahs* lean Kine, is never the better: This Brat is still crying, *Give, Give*; always moving the Creature to satisfie its greedy Appetite; in order whereunto, the Creature must improve its Time and Opportunities, Pains, Labours, and Meditations, Considerations, Moneys, Lands, Livings, Lordships; yea, all must be improved and dedicated to the satisfying of this Brat, in beautifying the Face, powdering the Hair, new fashions in Apparel, sumptious Buildings, delicious Fair, places of Honour, and worldly Preferments, and honourable Greetings, and to be called *Rabbi, Rabbi*: Mean while, God, and the power of Godliness, and the souls happiness, is little considered. Yea, where Pride is predominant in the heart, and unsanctified love, and carnal desire joyning therewith, produceth very sad and dangerous effects to the Creature; for

for it maketh Angels to become Devils, and Men to become Slaves to their Lusts, Enemies to God, Persecutors of the Godly, and themselves Subjects of Perdition; *The Wicked in his Pride doth Persecute the Poor*, Psal. 10. 2. It seems this greedy heart-Worm of the *Horseleach* brood, is a great mover to, and stirrer up of Contention; so saith *Solomon*, *Only by Pride cometh Contention*, Prov. 13. 10.

Another greedy heart-Worm of the *Horseleach* race, and her *Daughters* is called *Envy*, this is a bloody Brat; as greedy after blood, as the *Horseleach* and her *Daughters*, by whose influence it is in mans heart conserved.

This Envy, seems to be of a nature cruel and blood-thirsty; of Countenance fierce and grim; yea, this Brat looks, as if it would devour all the interest of God and Godliness; with the Profession and Professors thereof.

Those persons, whose course is steered by the influence of Envy; through its predominancy in the heart, may seem to be of that generation that *Agur* speaks of, Prov. 30. 14.

There is a Generation (saith *Agur*) *whose Teeth are as Swords, and their jaw-Teeth as Knives to devour the Poor from off*

the

the Earth, and the Needy from among men; so saith *David*, *My Soul is among Lyons*; *I lye even among them that are set on fire*; *even the Sons of men, whose teeth are spears, and arrows, and their tongue a sharp sword*; *they prepared a Net for my steps. Wrath is cruel, and Anger is outragious, but who can stand before Envy*, saith *Solomon*? Prov. 27. 4. Psal. 57. 4, 6.

It is a sad thing, and of dangerous consequence to the Creature, for to be carried on by the influence and instigations of this Blood-worm bred in the heart, and nourished by corrupt affections, in affinity with Self and the World; when every member of body, and faculty of the soul must be active in their places, to contrive and wait for opportunities, and improve all means to accomplish a satisfaction to this blood-thirsty-worm; although in the blood of the Innocent, as *Cain* to Murther his Brother *Abel*; *Josephs* Brethren to sell him; King *Herod*, to kill the Children in *Bethlehem*, to satisfie these greedy Blood-worms in the death of Christ; and saith the Scriptures, the Priests moved with Envy, cryed, *Crucifie him*, *Crucifie him*! They must not spare their Breath, nor Counsel, nor Pains, nor Money, to move and stir up the people, both Magistrates, Offi-

Officers, Souldiers, and all the rude multitude, to satisfie *Envy* in the blood of the Innocent.

Another greedy Worm, of the race and off-spring of the *Horseleach* and her *Daughters*, bred in the heart of Unregenerate man, is *Malice*; this Brat, by its influence and operation, is a great obstructor of Peace, Unity, Charity, and all good humane Society: Yea, this heart-worm is so insatiable, that its cry is always, *Revenge, Revenge*; and by the instigations and movings thereof, together with unsanctified love, and carnal desire, in affinity with Self and the World, through their crying, *Give, Give*, doth enslave every faculty of the soul, and member of the body, to ride and go, contrive and studdy, spare no cost, nor pains to improve all opportunities, ways, and means, and counsels, for an accomplishment of a design for *Revenge* to satisfie this Brat; no different satisfaction, nor composure by Friends in moderation, will serve; *Malice* crys, *Revenge, Revenge*: And what strifes, and variances, contentions, & sad consequences doth ensue, both Scripture-evidences, and the sad experiences of our times do sadly manifest.

Another of this *Horseleach*-brood is *Hypocrisie*; This is of a more smoother deportment outwardly, than the former; this Brat, by its influences and opperations, will get into all the performances of that Creature, in whose heart it is predominant; and like a worm in the Nut, destroys the kernel, the very marrow and quintessence of the said performances, leaving only a fair smooth out-side shell: *Hypocrisie* will permit the Creature to do civil curtesies to a Neighbour, and Religious performances to God; provided always that the interest of Self and the World, with whom the affections are united, be not thereby prejudiced; for this Brat *Hypocrisie* hath always a respect to self-interest. A poor Creature that is over-run with this distemper, if he Pray, or Preach, or give Almes, all must be dedicated to Self, self-honour, self-applause, and estimation, profit, and worldly advantage: But this end, that God may be glorified, his truth promoted, and his people edified and comforted, and encouraged in the truths of God; this, as the very kernel, marrow, and quintessence of Religion, is (by this heart-worm *Hypocrisie*) devoured, and nothing left, but a meer out-side, a form of Godliness,

with-

without the power. Our Saviour Christ like a skilful Phyſitian, could diſcover this diſtemper in the *Scribes* and *Phariſees* of old; all their works they do, (ſaith he) *they do to be ſeen of men*; and many of the chief Rulers believed, but did not confeſs him; for they loved the praiſe of men, more than the praiſe of God; Chriſt compareth the *Scribes* and *Phariſees* unto painted Sepulchres, and ſuch as make clean the out-ſide of the cup and platter, but leave the in-ſide filthy. Thoſe perſons whoſe courſe is ſteered by the influence of this heart-worm, ſeems like unto that Generation that *Agur* ſpeaketh of, *Prov.* 30. 12. *There is a Generation* (ſaith *Agur*) *that are pure in their own eyes, but are not waſhed from their filthineſs.* Self and the World is ſtill retained in affinity with the affections, whereby many evils is produced: Yea, the reſidence of *Hypocriſie* in the heart unſubdued, is of dangerous conſequence; for, as it ſhuts out the glory of God in the end of our actions of Piety and Charity, ſo it ſhuteth the Creature, with all its performances, out of God's acceptance to glory. When poor Creatures ſhall ſay, *Lord, Lord, open unto us, have we not Propheſied in thy Name, and in thy Name done theſe, and the other works?*

works? and the Lord ſhall Anſwer, *I know you not, depart from me, ye workers of Iniquity*; go to your Luſts whom ye have ſerved; as ye have dedicated all your works to the intereſt of Self and the World, now ſee if Self and the World can ſave you; and herein will theſe words of *Job* be found true, *What is the hope of the Hypocrite, though he hath gained, when God taketh away his ſoul*, Job. 27. 8. *The hope of the Hypocrite ſhall periſh*, Job. 8. 13. *Whoſe hope ſhall be cut off, and their truſt as a Spiders Web*, ver. 14.

Another of this *Horſeleach* race is *Infidelity*, whoſe proper nature is to oppoſe God in his diſpenſations: That Creature, in whoſe heart this greedy worm is predominate; it will give no reſt until by its inſtigations and continual crying, *Give, Give*; it hath brought every part, member, and faculty of the whole man, to a conformity to its ſelf: This Brat hardens the heart, blinds the mind, darkens the underſtanding, ſtops the ears againſt the voyce of God, clincheth the hands againſt actions of Mercies and Charity, and makes the will averſe and ſtubborn againſt the will of God: Yea, it doth by its influences and operations, work up the Creature into its own proper nature, to oppoſe

God

God in his dispensations. If God say, I have given my Son to Redeem thee from thine Iniquities, and to be unto thee both King, Priest, and Prophet, whose Counsel thou must observe, whose Righteous Laws thou must obey unto a Conformity unto him, and upon whose Attonement and Intercession thou must depend for justification unto life; and for his sake thou must break that bond of affinity between thy affections and Self, and the World; thou must deny Self, crucifie the world, and set thy affections on things that are above: *Infidelity*, with the Creature subjected thereunto, presently replies; its no such thing, we will not have this man to raign over us; thus *Infidelity* would make God a Lyar, as Saint *John* saith, *He that believeth not God, hath made him a Lyar, because he believeth not the Record that God gave of his Son*, Joh. 5. 10. O what an obstruction is here to the Creatures attainments unto Holiness and Heavens Happiness! O what a sad consequence doth follow hereupon; *He that believeth not, is Condemned already, because he hath not believed in the name of the only begotten Son of God*, Joh. 3. 18. O what a heart-worm is here, that eateth out the very life of the Creature, to Gods great

eat dishonour, and the Creatures ruine, cept such obstructions to be timely re-oved.

Another of this brood, is *Sloath* in God's Service. This greedy Heart-worm is a great obstruction to the use and efficacy of God's word, and to the efficacy of the Creatures performances in God's Service. This greedy Worm, by its influence and operation in the heart, devours all the Creatures Zeal for God, and fervency in any performances in order to the worship and service of God. This worm doth much hinder the Creature, and obstruct its improvement of Gods Word and Ordinances to Gods Glory and its own benefit, by application and meditation, and action, as it ought to do; and hence, or hereunto are those words of *Solomon: The sloathful man roasteth not that which he took in hunting*, Prov. 12. 27. that is, he doth not improve the means afforded as aforesaid: What need (saith *Sloath*) so much strictness and preciseness in spending so much time in reading, hearing, preaching, prayer, meditation, and assembling so often, it is time enough for these things hereafter, and the like; the which is of sad consequence, for hereby God

wants that honour that is due from the Creature unto his Name; and the poor soul wants that spiritual nourishment, to refresh, comfort, strengthen, and support it in the way to its eternal rest, whereby the poor soul is impoverished, and destitute, or at least much weakened in its knowledg, faith, hope, love, zeal, and comfortable assurance in the Lord; which in a good improvement of the means, through Gods blessing hereupon, happily it might have enjoyed.

Consider the foolish Virgins, and the sloathful Servant that improved not his Talent.

Another of this Generation is *Voluptiousness*, whose nature is most delightful in excessive feasting, and drunkenness, with other carnal delights and pleasures: This Brat once getting residence in the heart, and suffered, doth much obstruct and destroy those vertues of moderation, temperance, sobriety, and charity, &c. This is likewise an insatiable greedy Worm, and doth much enslave the Creature; for by its influence and operation, it doth strongly work upon the Creature, to yeald both Person and Purse, Lands, Livings, and Lordships, Time and Opportunity, though never so pre-

precious, all must be dedicated to the use and service of this greedy-guts; this unsatiable heart-worm, by whose influence those persons seem to be steered, that *Paul* to the *Philippians* speaketh of, *chap.* 3. 19. *Whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things*; but as (Solomon saith) *A word to the Wise is sufficient*: So I do but give a hint of these things, to put you in mind of the sad effects of sin, and of that conjunction wherein the Creatures affections, and the world, and self, are united. I have heard an Astrological story, that when two malignant Planets, as *Mars* and *Saturn*, happen in Conjunction together, in one Aspect, House, or Sign, that that altogether operate to the prejudice of man, by producing the sad effects of losses, crosses, sicknesses, wars, contentions, death, and the like.

But whether this be so, or not, sure I am, that this is truth; that when there is a Conjunction between the Creatures affections, and self, and the world, that the operations and effects thereof is sad indeed, for the mouth of the Lord hath spoken it; for thereby the understanding is darkened, and the clear light of the Son of Righteousness eclipsed from the

Soul, the apprehensions be-nummed, the judgment mis-informed, the will obstinate and averse to the things of God; the bowels of compassion shut up, the hand of pitty clinched fast; so that God may call in his word, his spirit may strive, Christ may weep, and *Lazarus* may beg, and Christs Ministers may like a Candle spend themselves to give light to others, and yet all will do but little; and why?

Corruption hath wrought a Conjunction between the Creatures affections, and self, and the world; and therefore self-denyal, and the loss of the worlds favour, to follow Christ in his ways, is become a hard saying, who can bare it? Many of the Rulers believed on Christ, saith the Scriptures, but they did not confess him, for they loved the praise of men, more than the praise of God; and many could follow Christ for the Loaves, for self and worldly interests, but when it cometh to pass, that this conjunction must be broken, and self, and the world must be denyed to follow Christ in all his precepts and examples of sanctity and true holiness of life, then the young man, and the old also, goes away sorrowful: *Demas* must rather forsake Christ and his ways, and all those of *Asia* forsake *Paul* and the

true

true profeſſion of the Goſpel, rather than ſelf and the world muſt be parted with: Oh ſaith *Corruption*, that *Horſeleach*! and unſanctified *Love*, and carnal deſire, *her Daughters*! favour thy ſelf, let not theſe things be: Yea, ſo prevailing are theſe Blood-worms, even in many Goſpel-profeſſors, that it was the ſad complaint of the Apoſtle *Paul* in his days, that he had no man like-minded to *Timothy*, whoſe ſpecial care was for the promoting of Chriſts intereſt in his truth and people; *for* (ſaith he) *all ſeek their own, and not the things of Jeſus Chriſt*: And therefore it is, that God doth ſo often give unto his own people, even his choſen ones, and dear Children, the bitter cup of the wormſeed of Afflictions, on purpoſe to break the bed of theſe Heart-worms, and ſubdue them: and the other, becauſe his people do often through careleſneſs and negligence of improving the means afforded, ſuffer theſe greedy worms to breed and multiply in their hearts, whereby the ſtomack groweth weak, as to a ſpiritual digeſtion of the Heavenly Manna of Gods word, and the conjunction between the affections, and ſelf, and the world, the more ſtrengthened.

It is Gods usual way in such cases, ever and anon to give his people a cup of that wormseed-bitter-afflictions, yet mixt with Divine love, and saving ends, as to break the aforesaid conjunction, and to cleanse the heart of corruption, and to bring the affections home unto himself, and to quicken the appetite unto a good digestion of the administrations of his grace in all his dispensations.

In their affections they will seek me early.

But is it so? that corruption hath brought forth such a separation of the Creatures affections from God, unto a conjunction with self, and the world, to the conception of many evils which cannot be cured, but by a supernatural means; it may put us into an admiration upon a two-fold account; as first, we may stand and wonder with admiration, to behold what a mistery of Iniquity, what a *Babel* of Confusion is wrought in the heart of man in his unregenerate and carnal state; what Conceptions Transgression hath wrought in the nature and heart of man; here is a Horseleach-Corruption, and unsanctified Love, and carnal desire in affinity with Self and the World, whereby is conceived in the heart, the wicked fruits of Envy, Pride,

heart,

malice, sloth in Gods service, Hatred, Hipocrisy, Strife, Contentions, prophane Swearing, Blasphemies, Drunkenness, Gluttony, Whoredomes, Adulteries, Idolatries, yea all manner of prophaness and ungodliness, that beareth so much sway in the world: as the Apostle *James* saith, *from whence cometh wars and fightings, contentions amongst you, come they not even of your Lusts*, James 4. 1. See *Gal.* 5. 19, 20, 21.

WVe are ready to lay all the fault upon the Devil, and so as the first moveing cause he was; But man was the Effectual cause in yeilding to the serpentine motion: Our Saviour Christ was as strongly tempted as man could be, yet he, in not yeilding thereto, could triumphingly say: *The Prince of this world cometh, and hath nothing in me*, John 14. 30. That is none of his Evil principles, nor wicked qualifications found in me.

The Devil is here said to be the *Prince of this world*, as he by policy with subtil Temptation did prevail with man, to transgress the will of God revealed, by which transgression, man came to contract unto himself the natural principles, and evill qualifications of the Devil: And by the vertue and opperation of the said natural principles, and Evil qualifications, the Creature in its unregenerate

corrupted state, is subject naturally unto his will, in opposition to the will of God, and the true power of Godliness: Hence our Saviour telleth the unbelieving *Jews*, *Ye are of your Father the Devil, and his works ye will do*: And hence it is that *John* considereth *the whole world to lye in wickedness*, only a small remnant, that by the power of grace, are wrought up to a conformity to Christ, of whom Christ saith, *Ye are not of the world, as I am not of the world; but I have called you out of the world, and therefore the world hateth you.* First, *note*, So that Godliness, and the true professors thereof, are the objects of the worlds hatred. Secondly, *note*, That those called out of the world, were once of the world, as saith *Paul*, *Eph.* 2. 3, 4, 5. It is only Gods call by grace, that makes the difference.

1 *Joh.* 8. 44.

1 *Joh.* 5. 19.

John 15. 19.

Thus man by action, according to the Devils motion, did corrupt himself, and corruption brought forth a separation of the affections from God, to self, and the world; and hence ariseth those many evils, and great abominations that are committed; the which may lead us to a second use of admiration.

To

To admire Gods Patience, long-suffering, and forbearance towards man, in that he did not in Justice, utterly destroy all his Creation, and bring it to a nothing again; the which he might in Justice have done. As he shewed some sad examples of his Power and Justice in *Noahs* time, by *Water*, and in *Lots* time, by *Fire*, but only for some reasons: As first, For the sake of his Covenant of Election made in Christ before the world was; the which Reason may give us to understand, that all the enjoyments of honour, riches, pleasures, and treasures, that ungodly men possess in this life, is for the sake of the Elect, or Believers in Christ, whom the ungodly so much despise and persecute.

4 Reasons why God destroyed not the World long ago, for the wickedness thereof. First, for his Covenant sake.

Secondly: That he might manifest his Power, Wisdom, and Faithfulness, to the glory of his Name, in making good his Covenant, and fore-determinations against all oppositions; which may give us to understand the great priviledge Believers have in Christ, as to have God (the faithful God) to be their God.

To manifest his power and faithfulness to his.

Thirdly: That he might manifest his mercy and goodness by his long-suffering and patience, with administrations of means and pledges of his Love by him

Rom. 2. 4.

him made forth for mans recovery, 2 Pet. 3 9. evidences of his unwillingness to man destruction, and as inducements to lead men to Repentance and conformity unto him: The which may give us to consider, that those persons that obstinately persist in wickedness, and conform not to his will revealed, do sin against the Divine Joh. 3 19. Love, Light, Mercy, Goodness, Long-suffering, and Patience of Almighty God, to the furthering of their own Condemnation.

Fourthly: That he might honour his Son, according to his fore-determinations, with the supremacy of government to his Church, and with the seat of Justice for the Execution of Judgment upon all that turn the grace of God into Laciviousness, that in love to their Lusts, reject the Lord Christ in his gratious Raign and righteous Government, to follow their own pernitious ways. Joh 5 22, 23. Jude 15. 2 Thes 1, 7, 8, 9.

The which may give us to consider, that God hath an attribute of Justice, as well as Mercy; and in his justice, he will surely chuse to deal with those that do his grace abuse.

For information three-fold.

First: These considerations fore-mentioned,

entioned, may inform us of the gene-
lity of this Disease, mans nature being
rupted, and hath this Horse-leach- Eph. 2.3.
rruption in it; so through corruption,
o these worms, in the heart, naturally
reed, and so by nature, a general disease.

Secondly: It may inform us of the dangerousness of the Disease, which eateth and sucketh out of all the vital parts of the Soul, all the life and power of Godliness, to the impoverishing the poor soul of all its evidences for Heaven, and to the producing eternal wrath thereunto; except there be a speedy and effectual means applyed for a remedy against the same.

Thirdly: The Use hereof, may inform us of the great concernment that lyeth upon us, to look out for an eternal means; and with all carefulness to improve the same for a remedy, as we tender the life and eternal well-being of our souls.

And that we may be the more sensible of this disease, and the better gain some experience of our condition in order thereunto; and lest we should deceive our selves, and think all is well with us, when it is not so; like unto that Generation that *Agur* speaketh of, *Prov.* 30.12.

There

There is a Generation (ſaith *Agur*) *that are pure in their own eyes, and yet is not waſhed from their filthineſs*; therefore the better to be acquainted with our own weakneſs and inward diſtempers of the heart, by theſe inſatiable heart-worms: Let us fall upon a uſe of tryal, every one to examine his own heart, and try what Conceptions we can therein diſcover.

Uſe for Examination.

In order whereunto, let us take the Glaſs of Gods Word, and therein caſt our Heart-conceptions, for the better finding out, or diſcovering of the aforeſaid diſeaſe.

As for example.

The glaſs of Gods Word diſcovereth, that a ſharp appetite unto the way of Righteouſneſs, and a good digeſture of the truths of God in his word contained, is an approved ſign of a good condition: *Bleſſed are they that hunger and thirſt after Righteouſneſs*; theirs is the Promiſe; *They ſhall be filled*, Mat. 5. 6. But when the appetite of the ſoul, or the affections are but weak to Righteouſneſs, and the ſtomack ſlow of digeſture, as to things of God; ſo that the Heavenly Manna is thereof

reof loathed, and the way of Righte-
ſneſs is become as a burthen thereun-
, it is an evident ſign that heart is al-
oſt overcome of the aforeſaid diſeaſe,
nd hath great need of a portion effectu-
lly applyed to it. Again,

Secondly: The glaſs of Gods word
heweth, that if the conceptions of the
heart have in them the ſtamp of Divine
Humility, Sincerity, Love, Joy, Peace,
nd Unity, and the like qualifications
ruling in the heart; there is a diſcovery
of a healthful condition.

But on the contrary, If the Conceptions are Wrath, Malice, Envy, Pride, Contentions, Striſes, Variance, Hypocriſie, and the like fruits of corruption; It is an evident ſign, that heart is diſeaſed, and hath great need of a potion effectually applyed thereunto.

For, *If ye have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the Truth; this Wiſdom deſcendeth not from above, but is earthly, ſenſual, and divelliſh; for where envying and ſtrife is, there is confuſion, and every evil work.* Jam. 3. 14, 15, 16.

But *they that are Chriſts, have Crucified the fleſh with the affections and luſts: Therefore, if any man be in Chriſt, he is a new Creature, old things are paſt away, behold* Ga. 5 24. 2 Cor. 5. 14.

all

all things are become new: A new mi… new affections, new apprehenſions … new underſtanding, a new will, n… converſation, new ends, new grounds … hope, new objects of joy; ye, all thing… are become new; and Chriſt is become all to, and all in the new man, *Col.* 3. 10, 11.

Thirdly: The glaſs of Gods word diſcovers, that, except a man deny himſelf, and take up his Croſs and follow Chriſt, he cannot be his Diſciple; and if any man love the world, the love of the Father is not in him.

So when ſelf, and the world, are the Conceptions in the heart, and the objects in our eye, as to hinder us in following of Chriſt in his Righteous Commands, ſo as not to give him the preheminence of our obedience; it is an evident ſign the heart is diſeaſed with the aforeſaid diſtempers, and hath need of a potion effectually applyed thereunto.

But (ſaith the Apoſtle) *Who ſo looketh into the perfect law of Liberty* (or glaſs of Gods word) *and continueth therein, he being not a forgetful hearer, but a doer of the work; this man ſhall be bleſſed in his deed,* Jam. 1. 25.

Thus trying our Heart-conceptions in glass of Gods word, and by due examination discovered our distempers, let accept a word of exhortation to be tive for a cure and direction therein.

A word of Exhortation and Direction.

Let us in the sence of our disease, and our weakness, and distempers thereby, put on the Ornaments of sincere humility, and real desire of remedy; and go every day unto the Well-springs of Gods free grace in Christ, flowing from the fountain of his eternal love, streaming forth unto us in his word of promise; and drink every day a good hearty draught or two of that holy water in the cup of serious Meditation, compounded with the ingredience of Faith: Then let us take the odours of Thanksgiving for such grace, mixt with Supplications, for a sanctified use thereof to the heart.

And go unto the Throne of Grace, and present the said Odours in the censor of of Faith, upon the Altar Christ Jesus, with the Incence of Christs Merits, and the fire of fervent Zeal unto the God of all grace, and through Christs blessing; this means may prove effectual to the hearts enlargement.

I will run the way of thy Commandements when thou shalt enlarge my heart, Psal. 119. 32.

Secondly: Let us have recourse to the streams of Christs self-denyal for our sakes, and his meakness and humility in the same, and ever and anon take a good hearty draught or two thereof in a cup of due Consideration, and serious Meditation upon the manner, nature, and ends thereof; and this (through Gods blessing) may prove very effectual against the aforesaid distempers, and much strengthen, support, and comfort the heart against the same, Faith being one ingredience in the said Cup.

Consider him that endureth such contradictions of sinners, *lest ye be weary, and faint in your minds*, Heb. 12. 3.

Thirdly: Let us have recourse unto the School of Christs Supremacy, where Christs Commands is the only rule of action, and the testimonies of his will, the ground of observation; and by Faith, lay to heart the said supremacy; and by a due consideration, and serious meditation thereof, learn our duty to Christ, and accordingly observe his Precepts and Testimonies of his will, as the only rule of our observations; and withal, present

thy

y supplications at the Throne of grace, aforesaid, for Divine assistance in the ork; and through Gods blessing, it ay prove effectual to purge the heart of the aforesaid distempers, & produce in us obedience, to the dignity of Christ; and to the joy and comfort of the Soul.

Through thy Precepts I get understanding, therefore I hate every false way, Psal. 119. 104. Davids Experience.

I will never forget thy Precepts, for with them thou hast quickened me, Psal. 119. 93.

But for the better perswading of our selves to a faithfull improvement of the means aforesaid, let us consider some motives to move us to a careful use of the said means.

Motive the First.

Let us consider God: the Fathers free invitations to his Son, and to the springs of his free grace in him, as by the Prophet is made forth, *Isa.* 55. 1. *O every one that thirsteth, come to the waters; and he that have no Money, come*; neither meat nor desert, in which Chapter we have a free tender of Christ, and free grace in him, with a free invitation thereunto, of every soul that in the sence of its loss and damage by the *Horselease-Corruption*,

and *her Daughters*, desire a remedy; as also a Remonstrance of Christs Supremacy: *Behold, I have given him for a Witness to the people; a Leader and Commander to the people*, ver. 4.

Motive the Second.

Secondly: Consider Christs fulness, he is a full Fountain, full of grace & truth, for in him dwelleth all the fulness of the Godhead bodily; he is the Fountain set open for Sinners; a Fountain fed with all the springs of God, that will never fail: A River, whose streams shall make glad the City of God in the worst of times, and in the greatest Revolutions that can come upon the world.

Motive the Third.

Thirdly: Consider him as in his fulness, so also in his freeness to impart of his fulness to poor Sinners, that are enslaved by this *Horseleach* and *her Daughters*, and their brood, unto the obedience of Satans will, to the enslaved sinners condemnation.

The which freeness of Christ, to impart of his fulness to poor Sinners as aforesaid, is evidenced six-fold; First, By that order he taketh by the doctrine of his

his truth, to inform the Creatures of their enslaved state, and of their remedy to be in him attainable by converting to him.

Secondly: By his invitations given out for Sinners to come unto him; *Come unto Me all ye that Labour and are heavy Laden*; all ye, that through the influence of my Doctrine, are drawn forth to consider and become sensible of your estate by sin; and in the sence thereof, desire a remedy: *Come unto me*, submit to my supremacy, *and ye shall find rest for your souls*, Mat. 11.28,29.

Thirdly: By his promise of acceptance to those that come unto him: *Those that come unto me, I will in no wise cast out*, saith Christ, *Joh.* 6. 37. He will not turn back the bruised reed with the sence of its own unworthiness; and the least desires of the soul towards him, he will not quench.

Fourthly: By his complaints of the backwardness of Sinners in comeing to him: *Ye will not come to me, that ye might have life; wherefore do ye lay out your money for that which is not Bread, and your labour for that which profiteth not?*

Fifthly: Christs readiness to Sinners, in their coming to him to partake of the

streams of his fulness for a remedy against the aforesaid distempers, is further signified by his commending the excellent vertue and duration of those streams, as inducements to draw poor Sinners unto an esteem thereof.

Whosoever shall drink of the water that I shall give him, saith Christ, *shall never thirst; but the water that I shall give him, shall be in him a Well of water, springing up into everlasting life.* Whence observe, that a full satisfaction unto an eternal duration, is the natural vertue and effects of free grace unto every soul that partakes thereof, by a union with Christ.

Sixthly: A sixth evidence of Christs freeness to Sinners, and of his desire of their coming to him, to partake of the streams of his fulness, is the testifications of his great displeasure he takes against such that obstinately refuse: *And those mine Enemies that would not that I should raign over them, bring them hither and slay them before me*, Luk. 19.27. Expressions testifying great displeasure. *Because I have called, and ye refused; I have stretched out my hand, and ye have not regarded; therefore shall they eat of the fruit of their own doings, and be filled with their own devices*, Prov. 1.24,32.

Thus you have Christs free desire of sinners coming to him, and to partake of his fulness of Grace and Truth, demonstrated.

First: By the means he useth to inform sinners of their need of him.

Secondly: By his Invitations to sinners to come unto him.

Thirdly: By his Promise of acceptance of those that come unto him.

Fourthly: By his Complaints or Reproofs upon their not coming.

Fifthly: By his commending the excellency of the vertue and duration of his streams of free grace, as an inducement to sinners to come.

Sixthly: By his testifying displeasure against those that refuse and withstand all means thereunto afforded.

Thus much concerning the third Motive, which is Christs freeness towards poor sinners for their coming to him, and partaking of his benefits, which is a strong inducement thereunto.

Motive the Fourth.

As the Father hath placed his springs of water of life in his Son, and invites us to his Son, to participate thereof; and as the Son gives testimony of the excellent

vertue of the water of life in him, with invitations thereunto; so the Spirit and the Saints Espoused to Christ, that experience the vertue of these living springs by their union with him through Faith, beholding the freeness thereof, and the fulness of satisfaction therein, do also give forth invitations thereunto.

The Spirit and the Bride say, come; and let him that is a thirst, come; and let him that heareth, say come; and whosoever will, let him come and take of the water of life freely, Rev. 22. 17.

Motive the Fifth.

A fifth Motive for encouragement to the said means for the aforesaid cure, may be the priviledges attainable thereby. This water of free grace, which we are so called and invited to by the Father, Son, and holy Spirit, and sanctified persons that have tasted thereof, and from their experience commend it to us, is not only effectual to clarifie the heart of the aforesaid *Horseleach*, and her brood, but also to qualifie the heart with the Divine qualifications of grace, for nature and quality, like the Fountain whence they flow, to the evidencing of our Election in Christ, our Adoption by Christ, our Justification through Christ, and our Glo-

Glorification with Chriſt: Yea, hereby the poor ſoul cometh to be enriched with the Heavenly treaſures of divine contentment in all conditions, whether Proſperity or Adverſity, Plenty, or Poverty, Peace, or Perſecution; *I have learned* (ſaith *Paul*) *In whatſoever ſtate I am in, therewith to be content.* And why ſo?

Doubtleſs he had drank of theſe living ſprings, theſe waters of life in Chriſt Jeſus, whereby he had the evidences of an eternal Inheritance, ſealed unto him to enjoy when this life ſhall ceaſe and be no more: Therefore *Paul* valueth not ſelf, nor the world, nor any of his Birth-priviledges, nor any outward external knowledge or intereſt, in compariſon to the knowledge of Chriſt, and the priviledges and dignities attainable in and by Jeſus Chriſt and him Crucified; *I determined* (ſaith *Paul*) *not to know any thing among you, ſave Jeſus Chriſt and him Crucified*, 1 Cor. 2. 2. *But what things were gain to me, thoſe I counted loſs for Chriſt; yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him*, Phil. 3. 7, 8.

And what is the Reason that *Paul* is thus taken up in estimation of Christ: Doubtless he had drank of those living springs of free grace in Christ, and tasted the sweetness and savour thereof; then all his self-righteousness, and self-justification, and self-wisdom, and self-ends, and worldly interests must all be laid aside as dung; when once he beholdeth Christs perfect Righteousness streaming towards him for the adorning of his soul to the Fathers gratious acceptation: And Justification in Christ streaming towards him, to free him from the gift of sin and condemnation; the just desert of sin; and the sanctifying Spirit of Christ, streaming into his soul, to cleanse the heart of corruption, and to repleniſh it with grace: And wisdom in Christ, streaming into his understanding, to instruct him in the paths of Salvation; and every stream hereof, compounded and sweetened with Divine love from Eternity, and with that peace that passeth all understanding; and with assurance of that glory which is unexpressible by the tongue of Men or Angels; whereby Faith is the more confirmed, and hope revived, & patience the more perfected, & the affections the more enflamed with desires

ſires and holy longings after further communion and fellowſhip with Chriſt, whence theſe ſtreams of living waters flow: Stay me with Flagons (ſaith the Eſpouſed Soul) *For I am ſick of Love*; *Set me as a ſeal upon thy heart, as a ſeal upon thine arm: Let me ſee thy Countenance; let me hear thy Voyce, for ſweet is thy Voyce, and thy Countenance is comely; he is altogether lovely: Let him kiſs me with the kiſſes of his mouth, for his love is better than Wine; Thy Name is as oyntment poured forth, therefore do the Virgins love thee.* And hence it is that *Paul* ſo highly eſteemeth the knowledge of Chriſt as the moſt excellent of all knowledge, and his Being in Chriſt the moſt excellent Being.

Cant 2.5 chap. 8.6. chap. 2.14 chap. 5.16 chap. 1.2.

There he might drink his fill of the River of the moſt excellent pleaſures, even the pleaſures of God, and the joy of the Saints: And therefore, if ever we would overcome our corruptions, and break off our affections from ſelf and the world; if ever we would have our hearts cleanſed of ſin, and furniſhed with the qualifications of grace, and evidences of aſſurance of eternal life; then let us run the race that is ſet before us, improving the means given out unto us, looking to Jeſus

sus that spiritual Rock, in whom all the the springs of free grace is centured; and from whom all the streams thereof do flow unto Believers for their comfort, support, strengthening, refreshing, and confirming of them in the assurance of a possession in the promised Inheritance, and weight of glory, far exceeding all the glory of this present world.

If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, Thou wouldest have asked of him, and he would have given thee living water, Joh. 4. 10.

Motive the Sixth.

A sixth Motive and encouragement to a careful improvement of the aforesaid means, against the aforesaid distempers, may arise from the consideration of our sad estate, whilst we are slaves unto those corrupt Lusts, what heart so hard, as will not a little commiserate the condition of such as are in captivity and slavery under the dominion of the Turks? What poverty and want, what hard service and cruel bondage such undergoe, we have had related to us? O what would such poor slaves give, if they had it to be freed from such a bondage, that they might enjoy the liberty and plenty of their Fa-

thers

rs house! O how welcome would a
nsom be to such! how readily would
y accept thereof?

And shall not we consider and commi-
rate the sad estate of our selves, whilst
e are in bondage and slavery under the
minion of sin, the *Horseleach* and her
Brood; *Corrupt Lusts which war against*
the soul, 1 Pet. 2. 11. and force the Crea-
ure to run and go at every beck; wait
l opportunities, and improve all means
o satisfie the greedy appetites of carnal
lesire, and unsanctified love to self and
he world, whilst the poor soul is faint to
eed on Husks, and pine and starve for
want of food, and bread enough in the
Fathers house; and a Ransom given for
liberty thereunto, and invitations to par-
take thereof; and acceptation promised
pon return; and the poor carnal is so
blinded with the God of this world, and
so enslaved to its Lusts through that con-
tract between the affections, and self and
he world; *That although there be a price*
put in the hand to get Wisdom (as *Solomon*
saith) *yet he hath no heart thereunto.*

Motive the Seaventh.

Seaventhly: We may be moved and
ncouraged to a careful improvement of
the

the means aforesaid, in order to a Cure of our aforesaid disease, by the due consideration of that eternal woful misery that this slavery to our Lusts will bring upon us, if the aforesaid conjunction be not timely broken, and the heart cleansed of the lusts therein conceived through that contract, when God shall say unto us, *Go unto the Gods, your Lusts, whom ye have served, and let them deliver you; then shall they call upon me, saith the Lord but I will not answer; they shall seek me early, but shall not find me; for that they hated knowledge, and did not chose the fear of the Lord; they would none of my Counsel, they despised all my reproofs; therefore shall they eat of the fruit of their own doings, the turning away of the simple shal slay them.*

Remember now in Youth and Age,
Thy sinful Lusts to mortifie;
For they sad Evils do presage,
To those that to them live, and in them dye:)

And as the Apostle *Paul* affirmeth, 2 *Thes.* 8, 9. *The Lord Jesus Christ shall be revealed from Heaven with his mighty Angels in flaming fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

O

O sad slavery and servitude that bringeth such sad effects: To be Slaves to the *Turks*, is but a temporal slavery of the body for a short time; but the slavery to the lusts of Corruption, tendeth to eternal wo and misery, if not timely prevented: Wherefore, as ye have yielded your Members servants to your Lusts, unto Iniquity, so now yeild your selves Servants to Righteousness unto Holiness; *For whilst ye are the Servants of sin, ye are free from Righteousness, and the end thereof is death.* Rom. 6. 19, 20, 21, 22.

Motive the Eighth.

The eighth Motive to the aforesaid work, may be the consideration of the little time we have in this life to mortifie our Corruptions, and subdue our Lusts, and crucifie the world, and to deny self, and so follow Christ in the way of his Commandements, in holy sanctity to the glory of the Father, and honour of the Son, and edification, and comfort, and encouragement of his people; and to get a stock of grace to help us in a time of Need. When our time is over, our opportunities cease; and therefore as Solomon saith, *Whatsoever thy hand findeth to do* (i. e. in answer to the will of God)

Do it with all thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest, Eccle. 9. 10. Therefore saith the Holy Ghost, *To day, if ye will hear his voyce, harden not your hearts*, that is, neglect not the time, reject not the means while they are afforded, for time and means will not always attend upon us; as saith the Holy Ghost, *Now is the acceptable time, now is the day of Salvation*; (i. e.) now Christ with Salvation in him, is freely tendred; now the voyce of Christ in the Gospel is clearly demonstrated, and the true light now shineth with the bright and beautiful beams of the Son of Righteousness: now Christ waits upon us in the dispensation of his precious blood to justifie us, his precious word to direct us, his precious promises to comfort us, and many precious calls for to invite us, with precious arguments to perswade us, and precious cords of love in all to draw poor Sinners to himself; and now a precious door of hope is opened to us; but so it will not always be, thy present time is a precious time, the present means of the Gospel a precious means, given for precious ends as to reduce poor Sinners to their primitive state in Righteousness and true Holi-

neſs, in true peace and happineſs with God in glory; in order thereunto, we in time ſhall find that time's beſt ſpended, that's ſpent in that kind.

Then let not this thy precious time be ſpent
With Horſeleach-Daughters, & their Broods content.
But by improvement of the precious means,
Endeavour thou, thy heart of them to cleanſe.
By often drinking of thoſe livings ſprings
That flows from him, who is the King of Kings.
'Tis water of life, with love compounded ſure,
'Twill heal thy wounds, and thy diſtempers cure.

But thy work is great; thy time is but ſmall;
Time's beſt improved, in time of Gods call.

FOR,

When our time is over, and opportunities ceaſe,
We may lye in ſorrow, hopeleſs of releaſe.

See

See then that ye walk circumspectly, not as Fools, but as Wise, redeeming the time, because the days are evil.

Motive the Nineth.

A nineth Motive to move us to improve the said means against the aforesaid distempers, may be the consideration of that loss we shall sustain unto our selves, if our hearts be not cured of the said distempers; as the loss of our Union and Communion with God the Father, and Christ, and the Spirit, and the Holy Angels, and Saints in the Kingdom of glory, with all the felicities thereof to all Eternity.

O what a sad loss will it be unto us, how shall we befool our selves, for yealding our selves and services unto the supremacy of these Task-masters, these insatiable greedy worms, always crying, *give, give:* When we shall see *Abraham, Isaac,* and *Jacob,* and all those that have been faithful to Christs supremacy accepted into the Kingdom, and we our selves thrust out, with that dreadful Sentence, *Go ye Cursed into everlasting fire prepared for the Devil and his Angels, where the Worm never dyeth, and the fire is never quenched:* O sad Estate! with sorrows intollerable and miseries endless.

Mo-

Motive the Tenth, or a Use of encouragement,

To go oft to the aforesaid springs, and by an act of Faith, improve the means thereof, to the destroying of these lusts of Corruption out of our hearts, is the consideration that they are not only our Enemies, but they are also Gods Enemies, as much as in them lyeth, opposing him in the effecting of his eternal purpose, and determined Counsel in bringing man to glorifie his name, and to enjoy his glory; and they are Anticristian against Christ and his supremacy, and against the holy Spirit in its work of Illumination and Sanctification: And therefore God gives special commands unto us, to improve the Means and Counsel that he affords us, in order to the destruction of them all: and not to suffer one of them to live in our hearts unsubdued: Therefore, God in giving to us both Means and Counsel thereunto, doth call upon us for to mortifie your inordinate affections, crucifie the world, deny self, put off the old man with his deeds, cleanse your selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God, circumcising the fore-skin of

your hearts; the Lord lays many special injunctions upon us; wherefore we may not let one live, for they are Gods Enemies.

The *Amalakites* being Enemies to God, God giveth command to King *Saul*, utterly to destroy them, old and young, sparing none: But *Saul* in sparing *Agag* the King, lost both Gods favour and his Kingdom for his disobedience therein. God hath given us the Commands and Testimonies of his Mind and Will, that we should destroy these Amalakitish Lusts, his Enemies, and subdue them out of our hearts, and not to let one of them to live; and he hath given us means thereunto: And may he not, nay, will he not deal as severely with us, if we willingly spare any, although never so dear unto us; the dangerous consequence thereof considered.

David by suffering one Lust to live in his heart to *Uriahs* Wife, it brought him to the guilt of Murder and Adultery, to the great dishonour of God, and the wounding of his soul, with the sence of sin, and Gods displeasure for the same; to the loss of his strength of assurance, and weakening his evidences of Salvation; the which caused him to drink many

a bitter cup of affliction, with many a deep ſigh, and ſob, and ſad complaint; with tears and fears of being cut off in the want of his aſſurance; which made him cry out in the bitterneſs of his ſoul, in the ſence of his loſs, *O ſpare me, that I may recover ſtrength before I go hence, and be no more*, Pſal. 39. 13.

One Dalilah having gained the heart of ſtrong *Sampſon*, through her continual crying, *Give, Give*, did ſoon ſurpriſe him, and bring down his ſtrength ſo, as not to be able to reſiſt his Enemies: So one Luſt ſuffered alive in the heart, through its continual crying, *give, give*, may ſoon ſurpriſe us, and weaken our ſtrength of faith and hope, and comfortable evidences, and aſſurances in Gods favour; ſo as we may become weak as another man, as not to be able to reſiſt the aſſaults of many other Luſts in the temptations thereof: *Every man is tempted, when he is drawn away of his own Luſts and enticed*, Jam. 1. 14.

Motive the Eleaventh: Or,

A Uſe of encouragement, to move us to a diligent uſe and improvement of the ſaid means, to the cleanſing of our hearts of theſe greedy worms, may be the conſideration of that choyce, and re-

God requireth the heart as a Treasury to himself.

quirement that God hath made of the heart, to be for himself as his Treasury, or Store-house, to lay in the Divine Treasures of his holy word, his graces and gifts of grace, and divine qualifications for his own pleasure and delight, and for to enable his Creature to bring forth fruits to the praise and glory of his name, and to edifie and comfort others, as saith the Lord; *These words which I Command thee this day, shall be in thy heart; and thou shalt teach them thy Children, and talk of them in thy house,* Deut. 6.6. And saith the Lord, *Therefore shall ye lay up these my words in your hearts, and in your souls,* &c. *Deut.* 11. 18.

The heart is a Treasury for Gods Love, *Rom.* 5. 5. *and for the peace of God,* Col. 3. 15. *and for the spirit of Christ,* Gal. 4. 6. Yea, all the Laws of God, and graces, and gifts of grace comprehended in the new Evangelical Covenant in Christ: *God the Father hath chosen the heart to wright them in, and as his Treasury to place them there,* Jer. 31. 33.

And shall we suffer Gods Treasury to be defiled and polluted with these filthy worms, seeing God hath put a price in our hands for a remedy; seeing he hath *opened a fountain of living springs of water*

of

of life for ſin, and for uncleanneſs, Zach. 13. 1. And ſeeing he hath commanded us to improve the ſame for cleanſing; *O* Jeruſalem, *waſh thine heart from wickedneſs, that thou mayeſt be ſaved; how long ſhall thy vain thoughts lodge within thee*, Jer. 4. 14. *Wilt thou not be made clean, when ſhall it once be*, Jer. 13. 27.

Motive the Twelfth: Or,

A Uſe of encouragement, to encourage us to a right and ſerious improvement of the aforeſaid means to the breach of that affinity between our affections and ſelf, and the world, and the ſubduing of thoſe Luſts conceived in the heart thereby, may be the conſideration that they are the principal Enemies to true Reformation in Church and State: The which Reformation hath been the ſubject of diſcourſe in the mouths of many, and in the prayers and deſires of ſome for many years: But until the Creatures affections be diſunited from ſelf, and the world, and really united to Chriſt and his Supremacy, ſo that the honour of Chriſt, and the promoting of his intereſt in his truth and people, become in us the principle and only end, and aime in all endeavours, and ſelf, and the world, denyed and caſt a-

side: We are unlikely, to see either the birth or growth of that truly called Reformation in Church and State; for self and the world, retained in affinity with love and desire, will assuredly hinder the work; they are Enemies thereunto: Know ye not that the friendship of the world is enmity with God, *Whosoever will be a Friend of the World, is an Enemy of God*, Jam. 4. 4. And as Saint *John* saith, *Love not the world, nor the things in the world; If any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15.

In *Ezras* time, when they were upon the work of Reformation in Church and State; it is said of *Ezra*, that he had *Prepared his heart to seek the Law of the Lord, and to do it*, Ezra. 7. 10. And they the better to compleat their Reformation, fell to reforming the strange Marriages as a great evil, and the more to be lamented, because the Princes and Rulers were chief in that Trespass: Thence came in Idolatry, and many abominations of the Heathen; and until this was Reformed, all was but to little purpose; therefore in this work, they put away both Wives, and all Born of them: So also, except this unlawful conjunction of affinity between our affections, and self,

and

and the world, be broken; and self and the world put away; and all born of them; there is like to be no true Reformation compleated, because self-ends and worldly interests will assuredly hinder the work: But if our hearts were but truly reformed; and with *Ezras*, *Prepared to seek the Law of the Lord, and to do it*, the principle part of the work, in the furtherance of Reformation in Church and State would be accomplished.

Wherefore, as it is written, *Set your affections on things above, and not on things on the Earth*, Col. 3. 3. *Draw nigh unto God, and he will draw nigh unto you, cleanse your hands, ye Sinners, and purifie your hearts ye double-minded*, Jam. 5. 8.

Motive the Thirteenth; Or,

A Use of encouragement, to a careful and diligent Use of the means prescribed, may be the consideration of that pollution and defilement that this disease aforesaid will bring upon our most Religious performances. If we will be Religious, except this affinity be broken (*i. e.*) self and the world put away, and all those Lusts by their influence in the heart conceived, and the heart prepared and set for God only; all Religious exer-

cises must be dedicated unto self and the world: If one in this affinity go to hear the Word, yea, if he Pray or Preach, or perform any Religious exercise, it will bring in self-Righteousness, self-Justification, or self-Pride in knowledg and gifts, or for the praise of men; yea, all must be done to be seen of men, and for worldly applause, profit, honour, and advancement; as our Saviour saith of the *Scribes* and *Pharisees*; *All their works they do to be seen of men, and love the uppermost seats, and to be called* Rabbi, *and for a pretence, make long Prayers*: Wherefore our Saviour compareth them to such as make clean the out-side, and leave the inside filthy; and to painted Sepulchres, beautiful outwardly; in shew of Religious observations, yet the heart full of pollution with those greedy worms, to the devouring the Poor; they devoured Widdows Houses, as Christ seems to charge them. And what is the Reason of this? surely self and the world were retained in affinity with love and desire, and therefore self-ends and worldly interests becomes the wheel of motion in all the actions of the unsanctified heart; and is not this the cause and ground of that sad complaint that the Lord by the Prophet taketh up

againſt the Prieſts, and Prophets, and Judges of *Iſrael* of old? Thus ſaith the Lord concerning the Prophets *that make my people erre, that bite with the Teeth, and cry, peace; and he that putteth not into their mouths, they even prepare war againſt him, therefore Night ſhall be unto you*, Micah. 3. 5. *The Heads thereof judge for reward, and the Prieſts thereof Teach for hire, and the Prophets thereof Divine for money; yet will they lean upon the Lord, and ſay, is not the Lord among us*, ver. 11. And what is the reaſon of all this? ſurely the *Horſeleach* and her *Daughters* corrupt affections in affinity with ſelf and the world, do Monopoliſe all perſons, all places of dignity, and honour; all gifts, all knowledge, and all religious offices and performances unto themſelves: Where this affinity is retained, as to have its lively reſidence in the heart, all muſt be monopoliſed to ſelf and worldly intereſts.

But I would preſent to conſideration that more excellent way laid down by the Apoſtle *Paul* to the *Corinthians*, which is the way of Charity, without which, all is nothing in the Lords eſteem, as ſaith the Apoſtle, *Though I ſpeak with the tongues of Men, and of Angels, and have not Charity*,

rity, I am but as sounding Brass, and a tinkling Cymbal; And though I have the gift of Prophesie, and understand all mysteries, and all knowledge, yea, and all faith, so that I could remove Mountains, and have no Charity, I am nothing; and though I give all my goods to feed the Poor, and my body to be burned, and have not Charity, it profits me nothing.

Whence *Note*, that our highest actions will not reach to Gods approvance, except Charity be a compound in the same: Yea, so excellent is the nature and vertue of Charity, and of esteem with God, that the meanest actions of it, be but the gift of a cup of cold water, where there is no better, if compounded with Charity, it hath the promise of reward; so highly is Charity in esteem with the Lord. But happily some soul may question in it self, if not of some other, saying, what is Charity, that is of such concernment: I Answer briefly, That Charity is a real affectionate love to the Lord; and all actions by the Creature, performed in this principle of love to the Lord, may be deemed actions of Charity, or Charitable actions; as when the Creature is drawn forth to do that which is the manifest

feſt will of the Lord, by the powerful influence of real affectionate love unto the Lord, then the Creatures end, and aime, and driſt, and ſcope in all its actions, will be honour, praiſe, and glory to the Lord, the object of its love.

Yea, by this principle of love to the Lord, the Creature is drawn forth with endeavours to vindicate, promote, and with high eſteem, prefer the name of the Lord, the intereſt of his truth, and people, for the Lords ſake, above all other things.

But why is this love to the Lord called Charity? and thoſe actions ariſing from thence, acts of Charity; and not that love in the Creature, that is fixed upon other objects here below, as ſelf and the world, which you have ſo much condemned in this your former diſcourſe.

This love to the Lord, may be called Charity.

Firſt: From the purity of its original, from whence it doth ariſe, which is the pure, eternal, free, and undeſerved love of God in Chriſt; the which by its influence and operation upon the heart, doth work up the Creatures affections into its own nature to love the Lord, and all his intereſt for his ſake, and to demonſtrate

this

this love unto the Lord, as occasions do offer themselves, and ability doth afford; and so Saint *John* lays the original cause of mans love to God, to be Gods love first made out to man: *We love him* (saith *John*) *because he loved us first.*

Secondly: It may be called Charity upon the consideration of the purity of the object, upon whom it fixeth its respects.

Thirdly: It may be called Charity, to distinguish the excellency of this love from, and above all love fixed upon other objects.

Fourthly: It may be called Charity, in consideration of the purity and excellency of the natural properties of it, which it worketh in those hearts where it doth reside; as saith the Apostle, Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, it is not puffed up; doth not behave it self unseemly, seeketh not her own, is not easily provoked; thinketh no evil; rejoyceth not in Iniquity, but rejoyceth in the Truth; beareth all things; believeth all things, hopeth all things; endureth all things.

Fifthly: There is no love but is failable, except this of Charity; and Charity

rity never faileth; and therefore Charity.

Sixthly: There is no love hath a reward like this of Charity, for Charity hath an eternal reward in Glory annext unto it: So that when the Creatures actions do flow from this inward principle of real love to the Lord, and therewith compounded, they become actions of Charity, and of high acceptation with the Lord: But when this ingredience is wanting, neither person, nor performance is approved of the Lord, as saith the Lord by the Prophet *Zachariah*, unto *Israel* of old: *When ye fasted and mourned in the fifth and seaventh moneth, even those seaventy years did ye at all fast unto me, even unto me; and when ye did eat, and when ye did drink, did not ye eat for your selves, and drink for your selves?* And whats the reason that their meat-offerings, drink-offerings, their fastings and mournings, their solemn meetings, and religious services found not acceptance with the Lord? Surely their hearts were destitute of Charity, there wanted this compound of a real love to the Lord, and a real desire to promote the interest of his truth in the power and purity of it, to the glory of his Name, and to be an ex-

example to others thereunto: But contrarily all their performances were rather dedicated to carnal self and worldly interests, with whom the *Horseleach Daughters*, their corrupt affections, were joyned in affinity; and therefore all was nothing in the Lords esteem.

Many shall come to me (saith Christ) *in that day, saying, Lord, Lord, open unto us, have we not Prophesied in thy Name? and in thy Name cast out Devils? and in thy Name done many wondrous works? Then will I profess unto them, I know them not, Depart from me, ye workers of Iniquity*, Mat. 7. 22, 23.

Wherefore consider.

When as self-ends, and wordly interests become
Our wheele of motion in Religion;
Our reward from God, then is like to be
Rejection from his presence in Eternity.

Motive the Fourteenth; or, a Use of Encouragement.

We may be further moved and encouraged to a careful use and improvement of the aforesaid means against the *Horseleach and her Daughters*, and their Brood, for the destroying of those heart-worms by

by the recommendations, and experimental testimonies of the faithful in all ages, commending to us this means, the streams of free grace in Christ Jesus, flowing from the fountain of the Eternal Love of the Father, the Lord Jesus Christ, in the days of his Pilgrimage here upon the Earth, did thereby preserve his heart from Corruption, by drinking of these waters of this fountain, as it is written of him, *Psal.* 110. ver. 7. *He shall drink of the Brook in the way, therefore shall he lift up his Head:* The streams of Gods free grace, flowing from the fountain of his Eternal Love, is that *Aqua-vitæ* water of Life, that hath a powerful vertue in it, to do the work, if rightly applyed.

David having tasted a cup or two thereof, is drawn forth into admiration of it, with these expressions; *How excellent is thy loving kindness to God! Therefore the Children of men put their trust in the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life; in thy light we shall see light,* Psal. 36. 7, 8, 9.

The

The Fathers of old (saith the Apostle *Paul*) *did all drink of the same spiritual drink, for they drank of that Rock that followed them, and that Rock was Christ.* 1 Cor. 10. 4.

Sweet are those streams of living waters, sure;
Thats sweetened with Love, divine and pure,
That streams to us in Christ, the rock of ages;
'Tis life eternal, that this love presages.

Hereby *Abraham*, *Isaac*, and *Jacob*, and all the faithful cleansed their hearts of self and the world, and kept up their affections to God, so as to make the will of God their ground of action, and the glory of God their end in the same, to the denial of self and the world, in the lusts and vanities thereof; choosing rather to suffer affliction, then to disobey the will of God, or to infringe his glory.

It is said of *Moses*, that he refused to be called the Son of *Pharoahs* Daughter, and denyed himself of all the Honours, Treasures, and Pleasures of *Pharoahs* Court; choosing rather to suffer affliction with the People of God, than to enjoy

the

the pleasures of sin for a season, for he had respect to the Recompence of reward; and what's the reason of this, *Surely he drank of the Brook in the way, and therefore he lift up his head*, Psal. 110. 7. above all the treasures and pleasures of this world, *Esteeming the reproaches of Christ greater Riches than the Treasures of Ægypt*: Yea, such is the Virtue and Efficacy of these living springs, Gods free grace in Christ, that it both cures the heart of the raigning power of sin, and furnisheth it with courage and boldness in the ways of God against all reproaches and persecutions for the sake of Christ: As we read of many that underwent Mockings and Scourgings, Bonds and Imprisonments; some stoned, some sawn asunder, and some slain with the sword; some wandring about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy; and these not accepting of deliverance, (*i. e.*) upon their Adversaries terms: And what was the reason that they thus slighted self and the world, to follow the Lord in his ways, to the loss of all their outward enjoyments: *Surely, they drank of the brook in the way*; the streams of Gods free grace in the pro-

Heb. 11. 25, 26.

miſed Meſſiah, were the waters of life, whereunto they had recourſe upon all occaſions, and by a ſupernatural hand of faith, applyed the ſame unto the heart in the cup of ſerious meditation; and by the vertue of the ſaid ſtreams, they received ſuch ſpiritual nouriſhment, comfort, ſupport and aſſurance of better, and more ſatisfying enjoyments, the which drew up their affections to the Lord, ſo as to renounce ſelf and the world, with all the fading vanities thereof, as ſaith the Apoſtle *Paul*, *Whether we are beſides our ſelves, it is to God; or whether we be ſober, it is for your cauſe; for the love of Chriſt conſtraineth us, becauſe we thus judge, that if Chriſt died for all, then were all dead; and he dyed for all, that they which live, ſhould not henceforth live unto themſelves, but unto him that dyed for them,* 2 Cor. 5. 13, 14, 15.

Thus divine love, with the excellent benefits thereof, hath a conſtraining operation in it, to convert a ſoul from ſelf and the world, unto God, and to the glorifying of his name, with qualifications of grace wrought in the heart, through the ſouls participation of the powerful influences, and refreſhing ſtreams thereof.

For

For as the true ſight and ſence of our own Corruptions, and our vileneſs thereby, and our juſt deſerts for the ſame laid to heart, by a divine hand, is ſufficient for the converting of our proud hearts, and haughty ſpirits into humiliation; ſo alſo the true ſight, and ſenſible experience of the glory of the Lord in the diſpenſations of his free grace in Chriſt, and the glory that it leads unto, being laid to heart by due conſideration, and ſerious meditation, through the operation and power of the divine ſpirit of the Lord, is a ſufficient means for to change the property, and alter the diſpoſitions of the heart, from what it was by corrupted nature, and to qualifie it with the qualifications of the Divine Nature, into the ſame Image or likeneſs unto Jeſus Chriſt in his natural properties, inclinations and qualifications of grace, as evidences of future glory.

As ſaith the Apoſtle: *We all beholding as in a Glaſs, the glory of the Lord are changed into the ſame Image, from Glory, to Glory, even as by the ſpirit of the Lord*, 2 Cor. 3. 18.

An Exhortation to a Unity with Christ, in qualification and self-denyal after Christs example as an emblem of true Christianity.

If there be therefore any Consolation in Christ? if any comfort of Love? if any fellowship of the spirit? if any bowels, and mercies: Fulfil ye my joy, (saith the Apostle) *that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves,* Phil. 2. 1, 2, 3. so forward.

Thus have we the Counsel and Example of Christ, with the experimental testimonies of the faithful in former ages, recommending unto us upon Scripture Record, Gods free grace in Christ, as a soveraign remedy to cure our souls of this disease of Corruption that *Horseleach*, and all those greedy worms bred in the heart by the influence thereof, which lye as obstructive Rubbish in our way to Holy and Heavenly attainments, suitable to our Head, Jesus Christ.

Wherefore we having such excellent means afforded us, and being compassed about with such a cloud of Witnesses giving testimony to us of the excellent vertue, and powerful efficacy thereof; let us carefully, and with all diligence improve the said means, to the laying aside every weight and the sin that doth so easily

ſily be ſet us, and let us run with perſeverance unto the divine ſprings and ſtreams of the waters of life flowing unto us, in, and through Jeſus Chriſt, from the Fountain of the Eternal Love of his Father, and manifeſted by his Spirit in the word of truth, the Goſpel of Jeſus Chriſt, and our Salvation; looking unto Jeſus the Author and Finiſher of our Faith, who for the joy that was ſet before him, denyed himſelf, contemned the world, endured the Croſs, and deſpiſed the ſhame to do his Fathers Will, in opening the ſprings of the waters of life unto us, and is ſet down at the right hand of the Majeſty on high, there to appear in the preſence of God as an Interceder for us, as we by faith unite to him, and participate of his fulneſs.

Thus have we before us a diſcovery of a moſt ſad and dangerous diſeaſe of the Heart-worms; the *Honſleath*, *and her Daughters* in conjunction with ſelf and the world, and a brood of ungodly Luſts conceived in the heart of unregenerate man by the influence thereof; as inſatiable as the Grave, the barren Womb, the Earth and the Fire which never ſaith it is enough; the which diſeaſe is not only dangerous, but alſo very general; thou-

sands are sick thereof, and thousands are dead thereby, whilst they live, as being unsensible of the disease or danger thereof, and thousands of thousands have perished by the same; we are also informed of a way how we may try our hearts whether this disease be prevalent in us, or no; and also what means is like to be most effectual against the same, with some motives for encouragements to a careful improvement of the said means.

As First: God the Fathers free invitation of Sinners unto his Son, in whom the springs of the water of life is placed to be communicated to those that by faith imbrace him.

Secondly: Christs invitation of Sinners to come unto him and partake of his fulness, as he is a full Fountain set open for Sinners, a Fountain fed with all the springs of God.

Thirdly: Christs freeness to impart of his fulness to poor Sinners enslaved, the which, freeness is evidenced six fold.

Fourthly: The Spirit and the Brides invitation to, and commendation of the freeness of these waters of Life in Christ.

Fifthly: The excellent operation of these living springs to the clarifying of the heart from corruption, and to qualifie the heart with grace. Sixthly:

Sixthly: The sad slavery and bondage of souls enslaved to the *Horseleech* and her Brood.

Seaventhly: The woful misery that this slavery to our selves will bring upon us, if the means be not improved for a remedy.

Eighthly: The little time we have for our improvement, the which once over, our opportunities cease.

Ninethly: The greatness of our loss, if we obtain not a cure while the time and season serveth.

Tenthly: They are Gods Enemies as much as in them lyeth, opposing God and Christ, and the Spirit in their effecting of mans salvation in the way of Gods determinations, and for appointments from Eternity.

Eleaventhly: The consideration of Gods requirement, and choyce that God hath made of the heart, to be as a Treasury for himself, to place his word, his spirit, his gifts, & graces, his laws and statutes there, according to his Covenant.

Twelfthly: They are the grand Enemies to true Reformation in Church and State, and therefore are not to be suffered to live in the heart.

Thirteenth y. They will Monopolize all thy Religious actions of Piety and Charity to themselves, all must be done for self-ends and worldly interests.

Fourteenth y. The Recommendations and Testimonies of the faithful which from their own experiences commend unto us the excellent use and efficacy of the forestreams of free grace in Christ, as a soveraign remedy to our distempers, us and encouragement to us.

Fifteenth and lastly: One use of comfort to the faithful improver of the aforesaid means to the aforesaid ends, and unto him or her that is truly sensible of its discerning its slavery and danger thereby, and would with longing desires be relieved, released, and delivered from the bondage of sin, and condemnation due for the same.

Behold, O behold your priviledges, your help, your remedy; you have a God free of his dispensations of grace to you in Christ, a full Fountain set open with the waters of Life, to cure all your distempers by sin; 'tis to cleanse the heart of sin and of uncleanness; a Rock that cannot be drawn dry; a River with streams, seasoned and sweetened with Divine Love, Christ Jesus, full of grace & truth,

truth, for the refreshing, comforting, and satisfying of every soul, that in the sence of its own deficiency cometh to Christ believingly, in real desire of remedy; where you may drink and refresh your selves and welcome; you have Christ ready to entertain you with friendly entertainment; *Eat O friends, drink, yea drink abundantly, O Beloved*, Cant. 5. 1. The more souls come to Christ, the more free is Christ unto them, the more joyfully doth he entertain them, the more his delight is in them, and the more he communicates of his fulness to them; your presence with him, and partaking of his fulness, is his joy; your absence from him, and refusal of his benefits, is his sorrow: He wept over *Jerusalem* upon their refusal of him in the day of his free Communications: The springs are open, the Fountains full, the streams run clear and pure, and free for cure for all your wounds, though ne're so sore; here may you find support and comfort in the worst of times, and greatest troubles, as saith the Psalmist, *Although the Earth be removed, and though the Mountains be carryed into the midst of the Sea, we will not fear*, Psal. 46. 2. And why? *There is a River, the streams whereof shall make glad the*

City

City of God, verse 4. and agreeable here unto are those words of the Prophet *Isaiah*, ver. 23. *The Glorious Lord will be unto us a place of broad Rivers with streams:* God will be yours, and Christ, and Grace, and Glory, and what enjoyments is communicable in them shall be for your Consolation and Salvation.

Wherefore, as ye tender the glory of God, the honour of Christ, and your participation of the benefits and priviledges in Christ, the life of holiness, and the health of your souls in Heavens attainments, use all diligence at the said Well-springs, for to compleat a cure to your diseased hearts, and to obtain your freedom from the servitude of carnal Lusts, the Enemies to our Reformation and Salvation.

Cer-

Certain *Articles* included and drawn from the foregogoing Discourse, as the Judgment of the Authour in brief.

First.

THere is one God, Creator of all things, whose being is of himself; Glorious in Essence, Almighty in Power, Infinite in Wisdom, Wonderful in Providence, Perfect in Purity, Rich in his Mercies, Great in loving Kindness, Faithful in his Covenants, Free in his dispen ation o Grace, Tender of Compassion, Long-suffering in Patience, Abounding in Goodness and Truth, Righteous in his Laws, Just in his Judgments, Jealous of his Truths, a Hater of Sin, a Revenger of Iniquity upon the Impenitent incomprehensible in himself; yet comprehending all things within his All-seeing Eye, his Un-

Understanding, Knowledge, and Almighty Power, having Dominion over all things, to order all things, and dispose of all, according to the good pleasure of his divine will, unto whom all Worship, Service, and Obedience is due, and is to be performed in his own way by the Sons of men; and what he is in himself, his Being and Attributes, he is Incorruptible, Immortal, & Eternally so: God blessed for ever, the hope, the help, the support, the consolation and salvation of all that put their trust in him, to whom be Glory, Honour, and Praise everlastingly. *Amen.*

Secondly,

The glorious God hath made forth himself unto the Sons of men by three denominations or distinction of names, as Father, Son, and Holy Spirit. The Father is of himself, not made, created, nor begotten: The Son is of the Father, Begotten; not made, as he is God; yet made of a Woman, as he is Man, *Gal.* 4. 4. The perfection of both Natures centred in him, that he was perfect God, and perfect Man: The holy Spirit is neither made, created, nor begotten; but is equally one, from Eternity in the God-head, with the Father and the Son,

proceeding from both, mans heart to invade, to repair the great loss, the power of sin therein made.

Thirdly,

The Father from Eternity, before the world was, did determine, decree and purpose in himself, in time, to Create man; to be to the glory of his Name, & to enjoy him in a glorious state; and thereunto did fore-appoint, or predestinate him.

Fourthly.

The Father fore-seeing the Fall of Man by sin, and Mans Captivity under Satans dominion thereby, and Mans corrupt and miserable state under the same; and Mans inability to recover himself therefrom, that the determined Counsel, decree, purpose, and predestination or fore-appointment of the Father might stand sure, and yet he be just: He also determines a free Redemption for Man-kind by his Son, and electeth or chuseth his Heirs of Glory in his Son, under justification of Life and Glory, through believing in his Son, and conforming to him; and herein God is just, and the justifier of them that believe on Jesus.

Fifthly.

Fifthly.

Believing and conforming to Christ is the product of the Spirit.

The which power of believing, and act of conforming, was by the Father fore-appointed from Eternity, to be produced by, or the product of the spirit, which through its operation upon the heart, or inward man, should enable the Sons and Daughters of men, at least Some of them, to believe on his Son, and conform to him, and thereby be made meet to glorifie God, and enjoy his glory; therefore is this believing and conforming in Scripture, called a New Birth, and the sanctification of the Spirit, because wrought by the spirit, sometimes extraordinarily by inspiration, or more ordinarily in and by the Word and Ministry thereof: enlightening the understanding, quickening the apprehension, informing the judgment, rectifying the will, renewing the mind, regulating the affections, and perswading the heart to take Christ, to trust in Christ, to relye upon Christ, to obey Christ, and to suffer for Christ: It qualifies the heart with love to God, and joy in God, and zeal for God; with patience to wait upon God, with humility in its walking with God, with sincerity in the worship of God; sobriety in life

The works of sanctification or New Birth by the Spirit.

life, temperancy in the use of the Creatures, with kindness to the Brethren, and a peaceable disposition and charitableness towards all men, together with an hatred and loathing of sin, but a love to, and delight in all the ways of Righteousness.

Sixthly.

The Lord Jesus Christ in his working out the Redemption of man, in order to the decrees and fore-appointments of the Father, did take upon him the humane Nature, by a Conception in the Womb of a Virgin, through the over-shaddowing of the Holy Ghost, as saith the Scriptures: And in the Womb of the Virgin *Mary* was he nourished for the time, and after the manner of Women, and became both God and Man; that the same nature that had sinned (being assisted with the Divine) might make restitution unto justification of life, and so God be just, and the justifier of them that believe on Jesus.

Seaventhly.

He taketh upon him the Execution of three offices imposed upon him by the Father, as King, Priest, and Prophet: And in the Execution thereof, he doth accomplish

plish and compleat the Redemption of man-kind unto justification of life, according to the eternal purpose and fore-appointment of the Father.

Eighthly.

He invadeth the Kingdom of darkness, and encountered the Prince thereof, the Divel that captivated man-kind, and brought them under his dominion; and by his two-edged sword, the word of God, he obtained Victory, and spoyled the Principalities and Powers of the dominion thereof.

Ninethly.

Effects of Christs obedience to the Law.

He answered the Law by a perfect obedience thereunto, whereby he brought in perfect Righteousness unto life, whereby he became the end of the Law for Righteousness to Believers, as they stand by faith in him, and whereby believers are wholly freed from the Accusations, Curse, and Condemnation of the Law.

Tenthly.

The effects of Christs Priestly Office.

He answereth divine justice in his sufferings upon the Cross for mans transgression to a full satisfaction, whereby Believers, through faith in Christ, are wholly

wholly acquitted as from the accusations of the Law, so from the Executions of Divine Justice, and brought into an estate of peace, reconciliation, and acceptance with the Father.

Eleaventhly.

He obtaineth a Conquest over Death and the Grave, those great Captivaters of man-kind, by the power of his Resurrection, whereby Death and the Grave are become subject to him, to deliver up their Captives at his command, which is a Priviledge to the Faithful, but a Woe to the Ungodly. *Christs Victories are the Saints Triumph, but the Wickeds Woe.*

Twelfthly.

He Ascended to the right hand of power into the glory of the Father; where he further executeth the aforesaid Offices, as a Prophet he openeth the sealed book, the misteries of the Kingdom, and the great salvation that the Father from Eternity hath placed in him for all that by faith subject to him, instructing and teaching the knowledge thereof. *Christ the Saints Prophet in his exaltation.*

Thirteenth.

Christs Priesthood, a priviledg to his Saints for ever.

Christ further executeth his Priestly Office, also now in the days of his exaltation, by presenting the performances of his Subjects unto the Father in the golden censor of his own Merits, making intercession for them unto the Fathers gracious acceptation, and to the encouragement, comfort, and consolation of his Servants walking in his holy order of government contained in the Gospel.

Fourteenth.

Christ is in execution of his Kingly Office, whose Laws & Subjects are his Kingdom.

As Christ did invade the Kingdom of darkness, and overcame the Principalities and Powers thereof, that held fallen man in Captivity thereby: So he as a King, is now in the execution of his Kingly Office in these days of his exaltation, as is demonstrated not only by his ordination, but also first in his giving forth his Laws, Ordinances, and Righteous order of Government, with commands of obedience thereunto. Secondly: By defending and upholding his said Laws and Government against all opposers. Thirdly: By his sending and gifting his Embassadors with propositions of Pardon, Peace, Reconciliation, and Protection unto the

Sons

Sons and Daughters of men upon their receiving of him, and conforming to him, his Supremacy, Crown, and Dignity by subjection to his Laws and Government accordingly, that man might become Servants to him in a subjection to his Laws; and be brought into the glorious liberty of the Sons of God, and Heirs of Glory, according to the Fathers fore-determination from Eternity.

Fifteenth.

It is the order and design of Christ in the dispensation of the Gospel, to gather Believers into Congregational Assemblies, otherwise called Churches, for the better accomplishing the fore-determined decrees and purposes of the Father; that is, that man might the better glorifie God, and be edified and made meet for glory.

Sixteenth.

It is the way and order of Christ that Believers actively constitute, imbody, or congregate themselves into Church-Assemblies by a personal confession of Faith and Baptisme, answering the institution and order of Christ, their supreme Head and King.

Seaventeenth.

It is the order of Christ, and the liberty and priviledge of Christian Congregation so gathered, so constituted as aforesaid, to elect their Church-Officers, men approved for gifts and qualifications sutable to the rule of truth, as near as they can, and to ordain them into Office by a solemn ordination of fasting, prayer, and laying on of hands of the Eldership, for the better promoting of the interest of divine worship, and that order of government that Christ hath left unto his Church upon Gospel-record, and for converting of the unconverted, and perfecting of the Saints in the Knowledge, Faith, and Obedience of Christ their King.

Eighteenth.

1 Cor. 9. 11, 12, 13, 14, 15, 16. Gal. 6. 6

It is of divine requirement, and the Christian Churches duty to communicate unto the maintenance of their Minister in Office of their temporal concernments that ministereth to them in spirituals; for so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel; yet may a *Pauls* spirit make his ministry without charge for the Gospel-

sake

sake without sin, if he can subsist without the Churches maintenance.

Nineteenth.

It is the duty of Christians from the example of the primitive Apostolical Churches, to set apart, observe and solemnize the first day of the week peculiarly, to assemble together, to worship the Father, to honour the Son, and to edifie one another in that holy order and divine rule of truth made known unto us by the Son, through the demonstrations of his Spirit in the Gospel, without adding or diminishing. Act. 20. 7. 1 Cor. 16. 2

Humane inventions cast aside,
For Christ in's Word hath them denyed.

Twentieth.

That prayer with thanksgiving unto the Father, in the name of the Son, by the assistance of the spirit, and reading, preaching, and hearing with due attention the doctrine of Gods word, and the due administration of the Ordinances of Baptisme, and of bread and wine in that order; and to those ends which answer Christs Institution, Pattern, or Example; as they are the essence and substantials of divine worship, so are they with actions

of mercy and charity, the proper work of a Sabbath, or a day set apart to the Lord, and are to be continued in practice by the Church, until the second appearing of Christ personally.

Twenty-first.

Mat. 28. 19. Mark. 16. 15,16. That the Baptizing of Believers in the name of the Father, Son, and Holy Ghost is a Divine Ordinance appointed as a visible token of Gods Covenant made in Christ unto Believers, apprehended only by an eye of faith, through a supernatural illumination, and is to be administred unto subjects upon their confession of Faith in Christ, wherein Christ not only gives a Believer visible admittance into communion with his Church as a Member; but also engageth to the Believer (walking in faith and obedience to him) a performance of all the priviledges and benefits promised to his Church in him, as he is King, Priest, and Prophet thereunto.

Gal. 3. 27. And also the Believer by Baptisme, visibly testificth to God, the Church, and the World, that he taketh Christ as his King, Priest, and Prophet; and thereby engageth with Christ to walk with him through his assistance in his holy order of

govern-

government and rule of truth, made known in his word to be his will, in opposition to Sin, the World, and the Devil.

All persons have a right to the hearing of the Word Preacht, and are to be admitted by vertue of Christs Commission thereunto, whether Jews or Gentiles, Heathens, or Pagans, or whatsoever; but only Believers to Baptisme upon confession of Faith, *Act.* 8. 37.

Twenty-second.

The Ordinance of Bread and Wine instituted by Christ, is to be observed by his Church, consisting of Baptized Believers, until his second coming, as a representation of the body and blood of Christ, broken and shed for the remission of Sins, and of the Union Believers in him thereby; as also a representation of that communion and fellowship Believers shall hereafter enjoy by vertue thereof; the which Ordinance, through a right application by faith, proveth useful for the preservation and confirmation of the Faith, Hope, Joy, and comfort of Believers acting in the said Ordinance in obedience to Christ their King.

Luk. 22. 19, 20.

1 *Cor.* 11. 24, 25, 26.

Twenty-third.

Lev. 19. 17. It is the order of Christ, and the duty of Christians to reprove sin in their fellow-members upon the visible appearance of it; and to give in warnings and admonitions for reformation, as they tender the glory of God, the honour of Christ, Rom. 15. 14. their own duty, and the promotion of truths interest, the life of holiness, and the present and future good of the said Heb. 3. 13. fellow-member found in transgression.

Twenty-fourth.

Psal. 141. 5. It is the will of Christ, and the duty of Christians, being justly reproved for sin, that they take it patiently, and apply it penitently, and improve it reformingly with respect unto the aforesaid ends, the glory of God, the honour of Christ, their Prov. 15. 10. own duty, truths interest, the life of holiness, and the present and future good of their own souls.

Twenty-fifth.

Mat. 18. 16, 17. It is a divine order, given forth by Christ as a Statute-Law unto his Church, that in cases of difference, arising between Church-members; and the said difference cannot be composed by the parties

in

in difference, or by one or two more, that then the judgment and determination of the Church should stand for a composer of the same; and the parties in difference to be satisfied there-with, as they respect the glory of God, the dignity of Christ, the credit of the Church, and their union in the bond of peace.

Twenty-sixth.

It is the order of Christ, and the duty of his Church in obedience to him, as their supream Head and King, to put in execution the Ordinance of Excommunication against such Members that obstinately persist in wicked practices, or destructive erronious opinions, after private and publick reproofs, admonitions, and exhortations given by the Church according to the rule of Christs order; with a respect unto the dignity of Christ, and their duty to Christ, the purity of the Church, and the reformation of the person found in transgression.

1 *Cor.* 5.

1 *Cor.* 16. 22.

Twenty-seaventh.

As a Church-Member is by the order of Christ, and the Authority thereof given to his Church, justly excommunicated from communion with his Church in the holy

Mat. 18. 18.

holy Ordinance of divine representations? ſo aſſuredly in the purpoſe and determinations of God, he ſhall be excluded from the communion of Saints in glory, and be numbred among the Tranſgreſſors, except timely Repentance.

Twenty-eighth.

Theſe perſons that enter themſelves viſible Church-Members by Baptiſme, and walk in Church-communion in the uſe of all the external parts of divine worſhip, Mat. 13. 41. and under the dews of Gods free grace in Chriſt, in the doctrin of the Goſpel; and have not Gods glory, and the mortification of their ſins; the ſubduing of Rom. 8. 13. their corrupt Luſts, and the ſanctifying of their hearts with the qualifications of grace to be their principal ends; and in order to thoſe ends, do not ſtrive carefully to apply, and faithfully to improve the aforeſaid means thereunto; ſuch perſons are like to be as the man without the Wedding-garment, and his portion like to be their lot; for carnal ends, & an outſide profeſſion only eſtabliſheth in a man but the hope of the Hypocrite: but right ends often crowns the action with good ſucceſs, although the action have many imperfections.

Twenty-

Twenty-nineth.

Those persons that in love to their corrupt Lusts and the world, in the pride, pleasures and profits thereof, do carelesly slight the means of grace, and live in the neglect thereof; and those that obstinately oppose the dignity of Christ in his Laws and Government, and subjects in the same; and those that wilfully resist the motions and operations of the spirit of grace, and work of sanctification until death, without Repentance, are doubtless of that number that God from Eternity, hath through their corruptions ordained or predestinated unto eternal Condemnation.

Thirtyeth.

The Office of Magistracy is an Ordinance of God, wherein God doth impower and appoint him to be an Executioner of his civil Laws of justice, to the terrour of all vicious, prophane, and wicked persons that will not be bridled and kept within the bounds of civility, by the power of Gods word, nor light of nature; and also to countenance, maintain, and protect all civil persons within his jurisdiction, in their just rights and privi-

Rom. 13.

Titus. 3. 1.

ledges:

ledges: And also, not only to observe Christs institutions and order of government and worship, without adding too, or diminishing from the truth, as it is in Jesus; with respect to the dignity of Christ, as the only Law-giver, sole Head and Governour of his Church; but also to promote and propagate the interest of Christ, and his People in the true worship and order of Gospel-government, as a nursing Father, to countenance, preserve, and protect by his power those that endeavour to walk peaceable in the same; *And herein he is the Minister of God to thee for good*, Rom. 13, 4, 5. *But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the Minister of God, a Revenger to execute Wrath upon him that doth evil: Wherefore ye must needs be subject, not only for Wrath, but also for Conscience-sake:* And hence the Apostle exhorteth that prayers and supplications be made for all men, for Kings, and all that are in Authority, that we may lead a peaceable life in all Godliness and Honesty, for this is good and acceptable in the sight of God our Saviour: But if the Magistrate contrarily lay injunctions and impositions upon the Conscience of his Subjects, in the point of divine

divine worship, which the Voyce of Christ in the Gospel doth not own, either in matter, or manner of performance; so that it become inconsistent to the dignity of Christ, and the peace of a tender Conscience; then may a soul, lawfully, with the Apostles & Christians of old, chuse rather to suffer the penalty, then to obey actively the command; & say with *Peter* and *John, whether it be right to obey God or man, judge ye*, Act. 4. 19.

Thirty-one, *Comprehending many.*

Christs visible appearance in his Kingly power.

The general desolution.

The Resurrection

The Communion of Saints in Immortality attend Christ on the Throne with the Angels.

The said Lord Jesus Christ shall once more appear personally in his Kingly power & glory, wherein the Father hath exalted him; the which power he shall then put in execution, to the dissolving of this world, & all the Principalities and Powers thereof, unto which power the graves shall be subject, to deliver up their dead according to his will; the Saints in the first place with those his Saints then alive, all of them will he gather into one Assembly or Body in Communion

Mat. 16. 27. *Luk.* 21. 27. *Mat.* 24. 30. 2 *Pet.* 3. 10, 11. *Job.* 5. 28, 29. 1 *Thes.* 4. 16, 17. *Jud.* 14. *Mat.* 24. 31. 1 *Thes.* 4. 14.

1 Cor. 15. 53. Mat. 19. 28. 1 Cor. 6. 2, 3. Job. 5. 27. Mat. 25. 31, 32, 41, 46. Rom. 2. 8, 9. Rev. 20. 13, 14. Rev. 21. 8. 2 Tim. 4. 8 1 Pet. 5. 4. 1 Cor. 15. 24.

munion with himself in their Immortal state; who with the Holy Angels, shall accompany him on the Throne of Majesty, and Seat of Justice, beholding, & giving their assent and consent unto the just proceedings of Christ, the Righteous Judg, in the execution of his Justice, against all the ungodly, both Men and Angels, who shall then be cast into eternal flames of the fiery Indignation and Wrath of the Almighty, as a just reward of their ungodly deeds.

The seat of Justice.

The Condemnation of the Ungodly.

But his Saints, shall be in the white Robes of his own Innocency, and Crown of Righteousness, present and deliver up unto the Father, as the effects of the Fathers Election in the Son, and as the fruits of the faithful labours of the Son, unto the Fathers great and gracious acceptation of them unto his Kingdom in the state of glory

The Saints Crown of Righteousness.

The Kingdom of Saints presented to the Father and accepted to glory.

The Saints triumph in glory.

glory from Eternity, purposed, appointed, and promised unto them through faith and sanctification; there to dwell as Kings, triumphing in glory over all their Enemies, fears, sufferings, and sorrows; and as Priests, offering up their sacrifices and songs of deliverance unto him that sitteth on the Throne, and unto the Lamb eternally.

The Saints sacrifice in their glorified state.

A Letter to my Beloved Children, *Josias Bonham*, *Thomas*, *John*, *Samuel*, and *Elizabeth Bonham*.

Beloved Children,

ALthough in the last end of my Book reminded, yet in much respect are you upon my heart retained in the tender bowels of true Fatherly affection; wishing unto you, not only the blessing of me your Father, after the flesh, but more especially the blessing of him who is the Father of spirits unto your establishment in his grace, mercy, peace, and unity in the truth, as it is in Jesus, unto all perseverance through the knowledge of God our Father, and Jesus Christ our Lord.

Where, as the influence of Gods word upon my heart, written Deut. 6.5,6,7. & chap. 11.18, 19. *and* Eph. 6. 4. *hath heretofore*

drawn me forth to consult with the mind of God in his Testimonies, Commands, and Promises contained in holy Scripture for my better ability to perform my duty in answer to such a divine requirement; and having in a measure improved my attainments thereunto, in my House and Family among you, for your edification, that you may set your hope in God.

And having found the Blessing of God in some good measure attending the same, to your growth in civility and piety, unto my greater comfort; to the praise of God be it spoken, and to the encouragement of others in such concernments.

Now considering that most of you are gone from me, and that Mortality is approaching near unto me; and considering the danger of these latter days, by the abounding of Iniquity, both in errours of Opinions, and vicious practices: Therefore to the end you might be preserved from the evils of the times, and the principles that have been communicated to you, be preserved in you, to an increase and growth in holy and Heavenly attainments: I would bequeath unto you as the best Legacy that I can bestow upon you, even this little Book, containing some few gleanings, which through grace I have gathered out of the Vin-

Vintage of God; and for your sakes, in part composed, to the end, that these lines within contained, may be your Companions to consult with, as you have opportunities thereunto; and to remind you of your great concernments, and be some direction to you in the way of Holy and Heavenly attainments, when I have put off this my Tabernacle, and am Deceased from you: Wherefore let me remind you with the words of David, *to* Solomon *his Son*; Know ye the God of your Father, and serve him with a perfect heart, and a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: If you seek him, he will be found of you; but if ye forsake him, he will cast you off for ever, 1 *Chron.* 28. 9. *Take this promise also along in your Considerations, which saith,* Then shall ye know if ye follow on to know the Lord; his going forth is prepared as the Morning; he shall come unto us as the Rain, as the former and latter Rain upon the Earth. *Hos.* 6, 3. *As the going forth of the Morning light expelleth the darkness of the Night away, and increaseth more and more unto the perfect day, so will the Lord with the light of the Son of Righteousness, the beams of his special favours in Christ, break*

forth upon your Souls, to refresh, nourish, comfort, and rejoyce your Souls, and cause you to grow up unto a state of perfection in Jesus Christ, as the fruits of the Earth by the former and latter Rain: For the Eyes of the Lord run too and fro throughout the whole Earth, to show himself strong in the behalf of them whose hearts are perfect towards him, 2 Chron. 16. 9.

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him, Nahum. 1. 7. Wherefore eye the Lord in his providences, and wait upon him in his dispensations, praise him for all his Benefits, trust in him at all times, in all conditions; and confide in him for the performance of all his promises in Christ unto you; always remembring that he is faithful that hath promised. One Text more I would mind you of, which saith thus:

2 Cor. 17. 3. 4. And the Lord was with Jehoshaphat, because he walked in the first ways of his Father David, and sought not unto Baalim; but sought to the Lord God of his Father, and walked in his Commandements, and not after the doings of Israel. And now my dear Children, my desire is, that you would make my failings your warnings; and what you have heard

and

and seen in me of good, make [illegible] *plary for your imitation; and the God of peace be with you, and make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever.* Amen. *So I commit you to the Lord, and to the word of his grace, which is able to build you up, and to give you an Inheritance among them that are sanctified; hoping in Heavenly glory* [illegible] *to see; enjoying of each other in felicity.*

Your loving Father,

Josias Bonhard.

A

A word to my Book, and I have done.

BEhold, I send thee forth to th' Church and World,
Not knowing in whose hands thou may'st be hurld:
As well as Friends, thou maist meet with Foes
That will thy Plainness and thy Truth oppose.
Some may perhaps thee friendly entertain,
Whilst other-some behold thee with disdain.
But whether it be so, or whether not,
Thou may'st expect it as thy adverse Lot:
For this be sure, thou must expect to pass
Through good and bad report; for why?
Alass,
Who so Gods Errand tells, must bare his Cross;
Deny himself to his external loss.

But